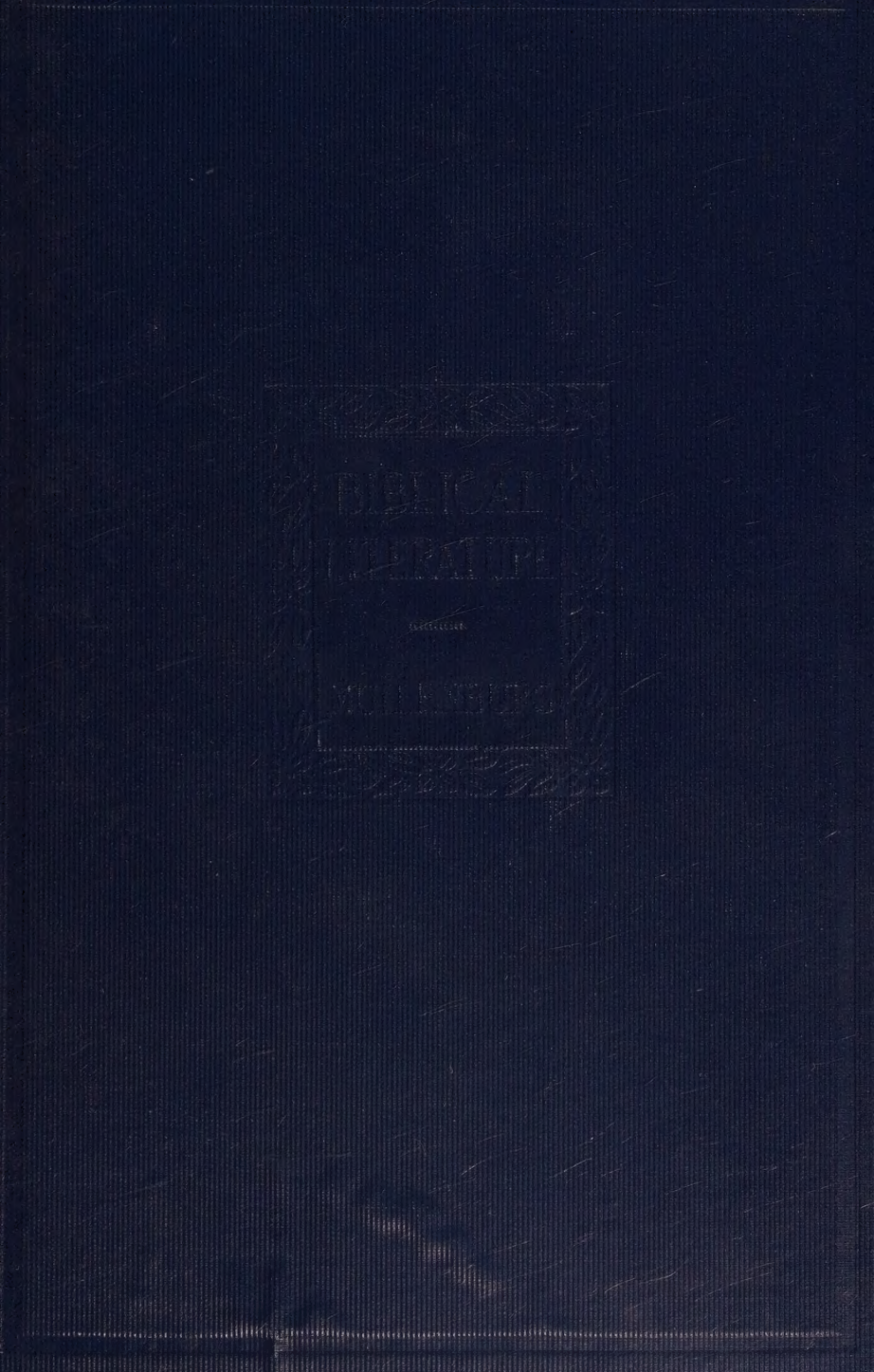

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BIBLICAL LITERATURE

ARRANGED AND EDITED

BY

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UNIVERSITY OF NEBRASKA

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PREFACE

THIS book attempts, first of all, to indicate the main literary types that are found in the Bible. No hard and fast rule can be laid down as to the nomenclature that should be employed. For instance, the *reflections* of the book of *Proverbs* might, with as great propriety perhaps, be called *maxims, aphorisms,* or *proverbs.* The book attempts, furthermore, to place before the student a portion of a literature that is only now beginning to receive its proper recognition in schools and colleges. Again, this volume is an endeavor to emphasize the value and importance of the study of comparative literature. The tendency towards excessive moralizing so common in the study of the Hebrew literature must be turned in a more wholesome and virile direction. Finally, by a system of notes equipped with numerous suggestive readings, this book is an endeavor to furnish a literary guide to the great product of the Hebrew genius.

I am indebted to Professor F. A. Stuff, of the Department of English, University of Nebraska, for his helpful suggestions in the notes and the introduction. To Professor Maurice H. Weseen, of the Department of English, University of Nebraska, I owe my thanks for his careful reading of the manuscript. I have frequently profited by his advice. I wish more particularly to express my gratitude to my wife, Mayme Kloote Muilenburg, for her constant encouragement and counsel and her generous assistance in the preparation of the manuscript.

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INTRODUCTION

I

The study of the Bible is fast becoming an established course in the schools and colleges of our country. Everywhere, high schools are introducing the Bible into the curriculum. Our universities have long had courses in Biblical literature, and there is every indication that these courses are acquiring greater solidity. The movement of the present day towards the establishment of departments of religious education will doubtless foster the study of the literature which has for centuries been the source of inspiration to the Christian world. Ancient antagonisms to literary and historical study of the Scriptures are fast disappearing. The function of literature, with its constant appeal to the emotions, its insistent interpretation of the facts of life, its emphasis of the spiritual over the intellectual, has been recognized more and more, so that to-day one may speak of the drama of *Job,* the love lyrics of the *Song of Solomon,* the short stories of *Ruth* and *Esther* and *Jonah,* without fear of excommunication or anathema.

The degree to which our modern civilization is indebted to the Bible can scarcely be exaggerated. Professor Edward Chauncey Baldwin, of the University of Illinois, in his *Our Modern Debt to Israel,* says,

> Undoubtedly the most important result of the new interest in Hebrew literature has been the awakening of the world to a keener realization of the incalculable debt that it owes to Israel and Israelitish thought. We have at last come to understand that

modern culture, artistic and ethical, goes back to Athens and to Jerusalem, but that English culture owes far more to the Hebrew than to the Greek. By clearly revealing the contributions made to our intellectual and moral life by the leaders of Israelitish thought, modern Biblical scholars have shown us that we are what we are, not only morally but intellectually, as a result of the influence of Moses, David, Solomon, Isaiah, of Paul, and of Jesus, rather than as a result of the influence of Homer, Hesiod, Sophocles, Aristophanes, Plato, and Aristotle.

Professor A. B. Cook, of Yale, in his essay "The 'Authorized Version' and its Influence," remarks quite as emphatically, "The English Bible is the chief bond which holds united, in a common loyalty and a common endeavor, the various branches of the English race." In the same strain of unaffected enthusiasm, he adds, "The influence of the Bible can be traced through the whole course of English literature and civilization, and more than anything else, it tends to give unity and perpetuity to both."

In the realm of art, the Bible has always exerted a powerful influence. It has ever proved an abundant source to the artist. Many nations possess great painters who have excelled in the presentation of Biblical themes. Foremost, of course, is Italy with her Fra Angelico and Raphael and Fra Filippo Lippi and Da Vinci and Titian. In France Bida and Doré stand forth prominently. The latter deserves special consideration as the one who has helped to vitalize and humanize Bible scenes and incidents. Flanders has its Rubens. Spain counts among others the great Murillo. Holland is always proud of Rembrandt, the artist who loved Biblical subjects above all others. Germany remembers her Dürer and Carl Müller and Hollman and Plockhorst. Among the more modern artists, Britain has Ford Madox Brown and Burne-Jones and Holman Hunt. America has produced at least one great artist of Biblical personages, — the painter Sargent, whose picture, *The Prophets,* is worthy

of particular study. Musical composers as well as painters have been fond of Biblical themes. The great oratorios, such as *The Messiah, The Creation,* and *Elijah,* certainly are among the most inspiring and lofty of compositions. Many of the psalms have been set to music. The vast number of chants and anthems is indicative of the great influence that the Bible is exerting in music. Moreover, there are hundreds of beautiful hymns which find their source of inspiration in the Scriptures.

The great masters of English expression have testified to the tremendous influence of the Bible in our literature. Wordsworth, in speaking of Biblical prophecy and lyrical poetry, calls them "the grand storehouses of enthusiastic and meditative imagination." Coleridge felt the great charm and dignity and high seriousness of the Hebrew prose. "After reading Isaiah, or St. Paul's Epistle to the Hebrews,[1] Homer and Vergil are disgustingly tame to me," he says, "and Milton himself barely tolerable." And he recommends intense study of the Bible, for it "will keep any writer from being vulgar in point of style." John Ruskin is famous for his study of the Bible and the manner in which it affected his prose. He calls his daily reading of the Bible "the one essential part in all my education." By steady daily toil, he learned long chapters of the Bible by heart, he read every syllable through, "aloud, hard names and all, from Genesis to the Apocalypse, and about once a year." "To that discipline," he confesses, "patient, accurate, and resolute—I owe not only a knowledge of the book, which I find occasionally serviceable, but much of my general power in taking pains, and the best part of my taste in literature." Thomas Carlyle fairly radiated a Biblical spirit. So

[1] The authorship of *Hebrews* is uncertain. It is reasonably sure that Paul is not the writer. The book has been attributed variously to Clement of Rome, Luke, Barnabas, Apollos, and Prisca and Aquila. Modern scholarship tends to favor the authorship of Apollos, but it is not at all unlikely that Prisca and Aquila were the authors.

much is he like the Old Testament prophets with all their spiritual fervor and sublime unction that he is almost an anachronism. Macaulay believed that "if everything else in our language should perish," the Bible "would alone suffice to show the extent of its beauty and power." Cardinal Newman thought the Biblical compositions "among the most sublime and beautiful ever written." Matthew Arnold was steeped in Biblical prose and poetry. More recently, we find that Count Tolstoi knew the Scriptures almost by heart. Ibsen was a regular reader of the Bible. Bret Harte acquired his art in the short story from the New Testament parables. Walt Whitman was profoundly touched by the strength and power of the Hebrew Scriptures. Verily, the number of those who have been stirred by the vigor and richness of the Bible literature is legion. John Bunyan, Tennyson, Browning, Walter Scott, Jonathan Swift, Stevenson, Thomas Hardy, Hawthorne, Kipling, and many others were enthusiastic students and admirers of the Bible.

The influence of the Bible in English literature is noteworthy in another respect. The "world's greatest classic" has always been a vast treasure-house of literary allusion. No other work has affected so vitally the modes of figurative expression. Shakespeare's plays are filled with Biblical allusions. Such phrases as "to memorize another Golgotha," "like a fawning publican," and "of the stock of Barabbas" may be found in almost any of his dramas. Milton's works are chiefly Biblical in their themes. *Paradise Lost* is the account of the fall of man, "of man's first disobedience." *Samson Agonistes* is based upon the story of the great Hebrew judge. Tennyson in his poems makes over four hundred allusions to the Bible. Browning's themes are frequently Biblical, and his expression is materially affected by his allusions to the Hebrew literature. One has only to call to mind *An Epistle, Saul,* and *A Death in the Desert.* In all these writings, there

are passages where the allusion is more than casual in character. Shakespeare's delineation of Shylock with his admiration for the methods of the crafty Jacob, Milton's account of the creation in Book VII of *Paradise Lost,* Tennyson's illuminating passage on the Christmas season in *In Memoriam,* and Browning's interpretation of Lazarus in *An Epistle* and his parallel to Esther in *The Ring and the Book,*—these immediately suggest themselves as illustrative of the more extended form of allusion. Without a knowledge of the Bible, the student is severely handicapped if not utterly unequipped in his efforts to interpret the masterpieces of English literature.

So great is the field of Biblical allusion that many expressions of the Bible have come into our every-day speech. Such expressions as "the fiery furnace," "the valley of death," "the still, small voice," and "to bear one's cross" are current; yet most of the people who employ these expressions are not reminded at the time they use them of the prophet Daniel, the shepherd's psalm, the discouraged Elijah, or the crucifixion of Jesus. Both in its influence upon literature and its effect upon our oral utterance, the Bible has been and still is "the well of pure English undefiled."

II

The Bible, as we have it to-day, is the literary heritage of the Hebrews to the modern world. It is composed of sixty-six books, each of which was carefully examined and passed upon before it was admitted to the canon by the church fathers. These books represent the work of men of different centuries, of different occupations, of different moods, and of different ideas. They are divided into two sections,—the Old Testament and the New Testament, according to their appearance before or after the birth of Christ, which opened a new era or dispensation in the development of the Christian religion. The

Old Testament has a literary character of its own, which is quite distinct from that of the New Testament. The Old Testament is Oriental in its concrete language and its lofty imagery, while the New Testament shows the influence of Western civilization by its introduction of abstract terms and its rationalizing tendencies. The one is typically Hebrew; the other is characteristically Greek.

In the Old Testament there are thirty-nine books. The first seventeen may be roughly classified as historical, but for the literary student their significance lies chiefly in the narrative. The first five books, usually known as the Pentateuch, recount the obscure beginnings of the race, the nomadic wanderings of Abraham and the children of Israel, and the victorious entrance into Canaan, —"the land of milk and honey." Certain great characters such as Abraham, Jacob, and Moses are racial figures, and some of the passages dealing with their activities are epic in their content. *Genesis* opens with the story of the creation, which will always stand out as a great masterpiece of prose. Its simple directness and its calm majestic rhythm have given it a high place in universal literature. The book ends with the last words of Jacob to his children, and this blessing of the great patriarch is characteristic of all that is imaginative and sensuous in Hebrew poetry. *Exodus,* as the name suggests, is the account of the departure of the children of Israel from Egypt under the leadership of the meek and masterful Moses. *Leviticus* concerns the ritual and ceremony and law of the Hebrews. *Numbers* is statistical in part, but it narrates several important events, such as the interesting story of Balaam and his song. *Deuteronomy* contains the orations and songs of Moses. Excellent as are some of the passages in Moses's farewell speeches, the book gains its importance chiefly from its influence on later Biblical writers.

After the death of Moses, Israel was under the leader-

ship of Joshua, and the sixth book of the Bible bears his name. Following the military career of Joshua, the government of Israel passed into the hands of judges, who led the people for many years. The interesting exploits of these early leaders are related in the book of *Judges*. Among these are such characters as Deborah, Gideon, Jephthah, and Samson. Jael's driving of a spike into the head of the sleeping Sisera is not the most gruesome and horrible episode in these years of internecine warfare. The story of *Ruth,* an idyllic pastoral, is quieting and sweet after the bloody accounts in *Judges*. *Ruth* is a great revelation of early Hebrew domestic life. Samuel was the last of the judges. The two books under his name are significant, for they show the gradual evolution of a national consciousness. When the patriarchal form of rule proved inadequate, certain leaders had assumed administration. Moses and Aaron were the most outstanding of these. Joshua had been able to hold together the people under the duress of war. After him, a system of civil government was inaugurated under the judges. But when the various tribes were given boundaries and were able by united effort to overcome their foes, they felt for the first time a sense of nationality. They noticed that the nations about them were ruled by kings, and their pride stirred them to demand a government similar to that of their neighbors. Saul was the first king, but Samuel remained the representative of God,—he was the seer in Israel. David, a young shepherd of Bethlehem in Judah, succeeded Saul. The accounts of these first two kings are given in *Samuel I* and *II*. Even though the Israelites were now under a king and were developing into nationhood, it must be remembered that the government was still essentially a theocracy. The national law was a direct gift from God, and every child in Israel felt that he was a "child of the covenant" of Abraham. Israel was "the chosen people." *Kings I*

and *II* and *Chronicles I* and *II* narrate the various vicissitudes through which the Israelites passed. After the death of Solomon, the successor of David, a revolt divided the twelve tribes into two kingdoms: the Kingdom of Judah and the Kingdom of Israel. The constant struggles of these nations and the activities of the prophets comprise the major portion of these books. With the rise of Babylonia, Jerusalem was laid waste, and the inhabitants were carried away captive. *Ezra* and *Nehemiah* tell of the return of the Jews, and the building of the temple. The story of *Esther* is the last of the so-called historical books. With its dramatic setting in the midst of a royal court of intrigue and its emphasis on plot, it forms a vivid contrast to the story of *Ruth* where the setting is among barley fields and the interest is in character.

The drama of *Job* is one of the great monuments of world literature. In its epic quality, it takes a stand with the Iliad and Odyssey. It is the "most wonderful poem produced by any Semitic people." Only the *Prometheus Bound* of Eschylus resembles it. Goethe and Byron both acknowledged the profound influence that *Job* produced upon them, and the results of this influence are seen in *Faust* and *Manfred* respectively. Carlyle's estimation is not overdone. In speaking of *Job*, he writes:

> I call that, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble Book; all men's Book! It is our first, oldest statement of the never-ending Problem,—man's destiny, and God's ways with him here in this earth. And all in such free flowing outlines; grand in its sincerity, in its simplicity; in its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So *true* everywhere; true eyesight and vision for all things; material things no less than spiritual. . . . Sublime sorrow, sublime reconciliation: oldest choral melody as of the heart of mankind;—so soft, and great; as the summer midnight, as the

world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

The great collection of poems commonly known as *Psalms* follows *Job*. The regularity of the rhythm, the symmetry of parallelism, the simplicity of structure, the loftiness of the diction, and the concreteness of the language are but a few qualities that make this poetry so wide in its appeal. There are a hundred and fifty poems in the Psalter, which are usually divided into five books as follows:

Book I—Psalms i to xli
Book II—Psalms xlii to lxxii
Book III—Psalms lxxiii to lxxxix
Book IV—Psalms xc to cvi
Book V—Psalms cvii to cl

The last poems in the collection are hymns of praise where the lyrical strains reach a high pitch reminding us of a swelling orchestral symphony.

Proverbs is meditative and aphoristic in character. It contains many masterpieces of reflection, but only occasionally is the idea sufficiently developed that we get what would to-day be called an essay. The poetic form in which the proverbs are written does not perforce make them poetry. Their content is more like prose, so that they may be classified more accurately as prose-poetry. *Ecclesiastes* is a collection of essays which strike a sombre tone. The Preacher's constant repetition of his creed of pessimism, "This also is vanity and a striving after wind," characterizes the mood of the author. The last chapter with its wealth of imagery is the best known portion of the book. Regarding the *Song of Solomon*, there has been infinite controversy, but the balance of opinion inclines towards its classification as a collection of dramatic love lyrics. Highly wrought imagery is the

outstanding quality of these exquisite gems of lyrical beauty.

The last books of the Old Testament cover the field of Biblical prophecy. This is the most characteristic form of Hebrew literature. The greatest of the prophets was Isaiah. The book under his name contains sixty-six chapters. There is great diversity of style in *Isaiah.* This has led scholars to the conclusion that there was a second prophet, whose work begins with the memorable words of comfort in the fortieth chapter. *Jeremiah,* in importance second only to *Isaiah,* contains many passages of remarkable beauty. Jeremiah was the prophet of the captivity, and his mood was tinged by the great national calamity. *Lamentations* is also his work, but on the whole it does not possess the fervor that characterizes the book by his name. Ezekiel was a prophet of poetic temperament, and his work has a fine imaginative quality. Such passages as The Valley of Dry Bones and The Healing Waters from the Temple are of a high order. The prophet Daniel is especially well known because of the setting in which he appears. The striking incidents which color his life are usually given more consideration than the last chapters of the book, which are apocalyptic and eschatological in character.

The remaining books of the Old Testament are those of the minor prophets. There are many passages of fiery unction in them, and each is worthy of special study by the advanced student of Biblical literature. The prophets were heroes. Some of them fearlessly appeared in courts, denouncing the practices of the government; others went among the people, who were always willing to believe their messages of approaching doom and certain destruction. Each of the prophets had a personality which reflected itself vividly in his words. One lived in a shroud of fathomless gloom; another rejoiced as the avenger of the Lord; another could not repress his

love of singing. The student should become acquainted with Sargent's great painting, *The Prophets.* It is a marvelous interpretation of the character of these inspired preachers.

The closing books of the Old Testament breathe a spirit of despair and helplessness. Throughout the land there was "unutterable darkness"; the people were perishing for lack of knowledge; the prophets were crying out about the terrible day of the Lord; on every hand destruction waited. Over all, hung a shade of impenetrable gloom and deepest sorrow. Yet, in all these years of suffering, the Jew was looking for the great deliverer whose coming Isaiah and Zechariah and the other prophets had foretold. Isaiah had prophesied of the child whose birth would introduce a new era:

> For unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever.

Even the forces of nature were to recognize the coming of this great leader and commander:

> The mountains and the hills shall break before you into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree: and instead of the brier shall come up the myrtle-tree.

Zechariah and others had also looked into the future when Zion's lowly king would hold supreme dominion. The Jewish world, in all the darkness of those untoward and unhappy days, saw but one light,—it was the prospective coming of the great Redeemer. When the prophets were pouring forth their last woes and were making their final entreaties, the old dispensation was drawing to a close. Prophecy awaited its fulfilment.

When Jesus was born in Bethlehem of Judea, the new dispensation opened. The remarkable simplicity with which an event of such colossal magnitude is recorded is one of the great accomplishments of the Bible. In our own day, when the press is straining itself to find words that will convey the import of passing events, when the mother tongue is being twisted and contorted into strange and fanciful forms, when dictionaries grow out of date in a year, it is refreshing to read once again the account of the gospel writers regarding the event which changed Time's calendar:

> Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinus was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

The first great writer of the New Testament was Matthew, a man imbued with Jewish tradition and impressed by the importance of Jewish ritual. Matthew wrote to the Jews. His appeal was the fulfilment of prophecy. A child of Abraham, he held sacred the traditions of his elders. There are twenty-eight chapters in the book of *Matthew*. The fifth, sixth, and seventh comprise the greatest discourse ever delivered to men,—the Sermon on the Mount. The literary form of his account of the life and teachings of Jesus is the same as that of the next three books. It is commonly called the *gospel*. This form will be further discussed in the notes to the section under that name. The second of the New Testament

authors is Mark. Mark was carried away by his enthusiasm. He is said to have received his information from Peter. The enthusiastic manner in which he treats his subject and his own eagerness in his subject are apparent throughout. He plunges into a situation without any consideration as to the form in which he is to present his material. Mark is supposed to have made his appeal primarily to those outside of Palestine, perhaps the Romans. His gospel is by far the shortest of the four, containing only sixteen chapters. The third gospel writer, the physician Luke, stands in striking contrast to Mark. Luke was a great humanist. His was a cultivated and an artistic personality. He was not unduly struck by the miraculous elements in the life of Jesus. Furthermore, he was a careful observer of those details which make a character live before us. There is a measure of repression and detachment in Luke that makes him the most literary of the four gospel authors. John was a unique figure. He must have poured forth a spiritual effluence. He was profoundly impressed by the material he had before him, and he colors his entire account by the philosophic thinking so peculiar to him. He was "the beloved disciple," and his gentle nature forms a contrast to that of the active and impulsive Peter with whom he was associated in later missionary enterprises. Possessed of a philosophical turn of mind, John interprets for us the life and sayings of Jesus. Because of his tendency to philosophize and his endeavor to establish a thesis, John is different from the other gospel writers in his manner of treatment.

The Acts was written by Luke, and recounts the activities of the early founders of the church. The greater part of the book deals with the missionary efforts of Paul. Since Paul was born a Roman citizen, he was admitted to the schools of his day. He was possessed of no little cultivation, and his contact with western civilization gave

him an insight into the western mode of thinking. His quotations from the Greek poets indicate an acquaintance with Greek culture; his sojourn in Greece must have put him in touch with students of Socrates and Plato. His letters reveal him as a philosopher, a missionary zealot, and sometimes as a man of literary power. The accounts of his various missionary journeys, as they are given in *The Acts,* are helpful for an understanding of his letters.

A man's letters are to a great degree an interpretation of his character. This is particularly true of the letters of Paul, for no one was ever impassioned by a more deep-rooted sincerity than this great pioneer. His style is rugged and irregular, but it has a vigor and a force, withal, which is compelling in its unfeigned earnestness. Occasionally, the missionary attains a literary verve, and he produces such gems as I Corinthians xiii and xv, which are "peaks of such lofty grandeur that they tower above everything else in the world's literature except the actual words of Jesus in the Gospels." In most of the letters there is a great deal of doctrinal discussion, but there are in nearly every letter, too, inviting hints and suggestions of the personality of this early preacher-enthusiast.

The thirteen letters following *The Acts* come from the pen of Paul. The authorship of the fourteenth letter, that to the Hebrews, is still a much mooted question. The first of Paul's letters, first in order of arrangement, not in time, is the letter to the Romans. It contains sixteen chapters. The eighth has for centuries been a great battleground of Church polemics, but the literary student will turn to the seventh chapter, which describes the conflict of the inner life, or to the twelfth, which emphasizes the superiority of the spiritual over the physical life. At times Paul becomes fervid, and his expression is in an exalted and passionate strain. In the seventh chapter, he cries out in intensity of feeling, "Wretched

man that I am! who shall deliver me out of the body of this death?" But in the twelfth, the tone is more subdued. We are struck by the unity of the idea and the close coherence of the different elements. The closing sentence is a remarkable clinching of the theme: "Be not overcome of evil, but overcome evil with good." It is supposed that Paul wrote at least three letters to the Corinthians, but only two have been preserved for us in the New Testament. In *I Corinthians,* there are several remarkable examples of Paul's heightened feeling. Surely, there is nothing in literature that can surpass the noble diction of *I Corinthians xiii* with its exaltation of love. The sublimity of Paul's plea for immortality compares favorably with the world's masterpieces. Read aloud the closing paragraph of this great chapter:

> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall come to pass the saying that is written, "Death is swallowed up in victory." O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

The next six letters are short and deal with problems relating to the individual church. In *Galatians,* Paul again writes of the warfare of the flesh with the spirit. "If we live by the Spirit, by the Spirit let us also walk." *Ephesians* contains many admonitions and exhortations. The most notable chapter is the sixth, where Paul uses the analogy about the soldier with his "whole armour." *Philippians* is short, and its concluding chapter is interesting because of its numerous personal allusions to friends in Philippi. In *Colossians,* the apostle again makes his

appeal for the spiritual life, and urges the Colossians to "put on the new man," to subordinate the physical life to the spiritual. There are two letters to the Thessalonians. Their significance attaches chiefly to the discussion of "the second coming of Christ."

The two letters to Timothy give us an insight into Paul's character as a friend. The genuine solicitation which the veteran missionary has for the young Timothy and the numerous personal touches make Paul a man of passions and interests exactly like ourselves. The short letter to Titus is one of direction to a young worker in an unorganized district. The very brief letter to Philemon is the most letter-like of all the epistles. Paul intercedes to Philemon, a rich merchant of Asia Minor, in behalf of Onesimus, a runaway slave.

The letter to the Hebrews is more in the nature of a treatise. It has no opening salutation, and the close is but a reference to Timothy and "they of Italy." The argument possesses merit, and the style is of a high quality. The eleventh chapter is an achievement. In grand panorama, the heroes of the faith pass by, and the writer makes his appeal in impressive fashion:

> Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfector of our faith.

The general letter of *James* has a distinctive kind of treatment. A valuable study is the comparison between the units of thought as found in *Proverbs* and the thought development in *James*. It will be noted that there are in *James* several excellent essays. The two letters of *Peter* and the three letters of *John* are illustrative of the mood and temper of the writer. In *Peter* the utterance is quite different from that in *John*. The last two letters of *John*

are of especial interest because of their personal nature, the one being addressed to an unknown lady and the other to Gaius. They are both very short, but they breathe the sweetness of the beloved disciple. The letter of *Jude* is an attack on the evil which was disturbing the church from within.

The last book of the Bible, the book of *Revelation,* was written by John[1] on the island of Patmos. The imagery is of an exceedingly highly wrought nature. Most of the visions can be traced back to the prophetic books of the Old Testament. There is symbolism throughout. The vast store of interpretative background that is essential for any appreciation of this book makes it unsuited to an elementary study of the Bible.

While we have noted that the Bible is a literature of sixty-six books, we must keep in mind that there is nevertheless a central unity of theme which binds them together. There has been a gradual growth in political development. A group first knit together by the immediate ties of family rises into a centralized kingdom, which finally falls under the domination of more powerful nations. But the evolution is more to the point in another respect. We have traced the account of "the chosen people" of God from the earliest days when conceptions were primitively anthropomorphic to the time when the great seer of the Judean hills sought to spiritualize the motives of men. Again, the concrete imagery of the Old Testament, a literature of the times when men lived largely by their intuitions, changed into the abstract rational processes which were the gift of the rising western civilization. Finally, all these changes revealed themselves in the literature of the Bible. The narrative

[1] Probably not the writer of the Gospel according to John. The style of the gospel narrative is different from that of the apocalypse. There is a difference in the characters of the writers. The writer of *Revelation* is an exile on the isle of Patmos. Perhaps he was the same as John the presbyter.

of the historical books, the verse of the poetical books, the reflections of the proverbs, the rhapsody, satire, and address of the prophetical literature, the sayings and teachings of the gospels, the letters of Paul,—all these different forms of expression were the outcome not only of the pulse beats of a struggling nation and of a people who were preëminently conscious of their divine election but also of the feelings and struggles of individual solitary men in their efforts to arrive at truth.

III

The literary student, in his examination of the Scriptures, will ask himself many germane questions. First of all, he may inquire, what constitutes the literary excellence of the Bible? Wherein does the Bible surpass other great monuments of world literature? How is it that the Bible has so threaded itself into the warp and the woof of modern civilization and culture that the distinctive element is not Greek culture nor Roman organization but Hebrew religion,—the Christian religion? No other work has ever had the dynamic power of the Bible. The *Iliad* and the *Aeniad* and the Vedic hymns deserve much consideration, but they cannot compare with the greatness of the Bible.

The essential quality of the Biblical literature is its absolute sincerity. There were things that simply had to be told. Spurred on by an inspired sense of divine leadership, these authors told as effectively as they knew how the message that stirred them so profoundly. They themselves were convinced before they sought to convince others, and this, as Mr. Lewes has shown in his discussion of sincerity,[1] is the principle that determines success in literature. Long ago, Horace wrote in his incomparable essay *Ars Poetica* that if we wish others to weep

[1] George Henry Lewes, *The Principles of Success in Literature.*

we must first grieve ourselves. Truly, "the cross of Christ can scarce avail for a heart uncrucified." When a writer is impelled by the passionate desire to tell the simple truth as honestly and as vividly as he can, we may be sure that he has satisfied the first requirement for any literary undertaking. The burning enthusiasm of the prophets, the forlorn cry of the poets, the objectivity of the narrators, the unique simplicity of the gospel writers, the intense zeal of the missionary Paul, with these elements we are face to face with the great qualities of literary endowment.

And the fruits of sincerity are many. When a man is sincere, he is not likely to be pedantic. He is conscious primarily of what he has to say. For him, language is only a tool for self-expression. The reader will not say first of all, "How well Marcus Tullio *does* speak!" but he will cry out from within, "Arise, let us defend our borders!" He will be kindled by the message, not by the messenger. Now, the literature of the Bible has the same quality for stirring the emotions and setting fire to the imagination. The fiery unction of the prophets is contagious. The calm repression of the narrators is effective. But it must not be forgotten that from a literary point of view the felicity of Biblical utterance is due above all to its simplicity.

Marked simplicity of diction has been a great point in the Bible's claim for universality. A writer's choice of words is indicative of the character of his mood. Archbishop Trent has told us that ninety per cent of the terms used in the "Authorized Version" are Saxon. "Of seventy words in the Lord's Prayer only six have a foreign citizenship. In the twenty-third psalm there are but five Latin words out of one hundred and seventeen. In the first four verses in the Gospel according to St. John there are but four foreign roots." While all this has

doubtless been changed in the Revised Version, the same vigor of diction and simplicity of phrase characterizes the latter translation. The change in diction in the Revised Version is very slight indeed. Critics have long over-estimated the differences. But the success of the Revised Version is now admitted. As Professor Watts Dutton says, "Its considered excellences were better realized by students than stated by apologists. The hue and cry of the critics largely died away, and was replaced by a calmer and juster appreciation." What is there to excel the charm and grace of The Shepherd's Psalm?

Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and lovingkindness shall follow me all the days of my life
And I shall dwell in the house of Jehovah forever.

Or what is more sublime than this passage from *Job?*

Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is;
On the wilderness, wherein there is no man;
To satisfy the waste and desolate ground,
And to cause the tender grass to spring forth?

In another respect, the diction of the Bible is noteworthy. Professor Gardiner in *The Bible as English*

Literature has told us of the genius of the Hebrew language for expression:

> All the words of the old Hebrew went back immediately to things of sense, and in consequence even their every-day language was figurative in a way which we can hardly imagine. The verb *to be jealous* was a regular form of the verb *to glow;* the noun *truth* was derived from the verb meaning to *prop, to build,* or *to make firm.* The word for *self* was also the word for *bone.* To quote Renan again: "*Anger* is expressed in Hebrew in a throng of ways, each picturesque, and each borrowed from physiological facts. Now the metaphor is taken from the rapid and animated breathing which accompanies the passion, now from heat or from boiling, now from the act of noisy beaking, now from shivering."
>
> This characteristic of the Hebrew language and one of the accepted doctrines of modern psychology,—the theory commonly known as the James-Lange theory of the emotions,—fit together like the two parts of a puzzle. According to this theory emotion is inseparable from sensation, or rather, emotion consists of a mass of complex of bodily sensations.
>
> The Hebrew language is an unfailing illustration of this theory: it expressed emotion always by naming the sensation of which the emotion consists.

Words in Hebrew were pictorial. They called forth something definite and concrete from every-day experience. Abstract terms were unknown until the coming of the western thought. Ideas were not the result of any method of reasoning; they were the result of thinking things pictorially. It is this peculiar characteristic of the Hebrew language—this "combination of vividness and concreteness of thought and clear insight into fact, with the burning and inspired earnestness of feeling which transmutes facts and endows them with an instant and lasting effect on the imagination"—that makes the Bible literature such a masterpiece of sublime utterance. Two short passages will illustrate. The first is from Isaiah xl:

> Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of

the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

The second is from the New Testament, Matthew xxiii:

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Perhaps the first thing that strikes the attention of the reader of the Bible is its peculiar literary form. In fact, the reader will find, especially if he reads aloud, that many of the books are more like poetry than prose. This quality in much of the Old Testament literature is more readily accounted for when we consider that man's early language is poetic.

Lo, with the ancient
Roots of man's nature
Twines the eternal
Passion of song.

Ever Love fans it;
Ever Life feeds it;
Time cannot age it;
Death cannot slay.

We need but remind ourselves of the *Iliad,* the *Odyssey,* and the poetry of Caedmon and the other early singers to understand the poetic character of early literature. Even in translation, a dignity and grandeur is inherent in the Bible literature. The account of the creation is particularly elevated in style. It is vivid, direct, and majestic. One is conscious of a rhythm, even if he cannot account for it. Six out of the seven short paragraphs end in the same manner: "And there was evening and there was morning, one day," etc. The structure is simple

throughout. In this passage of seven hundred and eighty-seven words, there is not one subordinate conjunction. But there are ninety-four "and's" in this same passage. Of course, this is not representative of the entire Bible. This study of Biblical sentence structure is one of the most interesting tasks to which the student may apply himself. We have already noted that it was not until Greek influence made itself felt that there arose any complexity of thought. In Paul's letters, there are many conjunctions, such as "therefore," "moreover," "for," "nevertheless," "yet," "wherefore," "lest," "since," "so," and "whether." They measure the growth in the nature of thought, but they also give a different literary flavor. There is not the same kind or measure of high seriousness. The relationship of idea to idea is different.

An element of style that is very closely related to structure is the quality of rhythm. This grouping of words with consideration to harmony of sound and grace of movement is a prominent characteristic in Biblical poetry and prose. For this reason, the Bible is exceedingly well adapted to being read aloud. The majestic sweep of the phrase, the regularity of the rise and fall of construction, the harmony of the sound beats, and the interrelationship of stress and sense are nowhere better exemplified than in the literature of the Bible. Most notable in this respect is the great love passage in *I Corinthians.* A paragraph will illustrate:

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my gifts to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteous-

ness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.

Not only the internal structure of the sentence is essentially influenced by rhythm, but also the external structure. The unit of style is the verse. The dominant principle in the poetry of the Bible and in much of the prose is parallelism. In Latin and Greek poetry, the rhythm is a rhythm of words. The accent is an accent upon words. The familiar line at the beginning of the *Aeniad* is representative:

Arma virumque cano, Troiæ qui primus ab oris

It is apparent that the rhythm here is one of word accent. Now, the Hebrew rhythm is a rhythm of thought or sense. The unit of style is the verse. The principle in structure is that of parallelism,—the union of two or three lines into group. There is a vital interrelationship of form and substance.

How remarkably this form adapted itself to the Hebrew genius is evident at once. Any poem from the *Psalms* will illustrate, as will also many prose passages. Take, for instance, the nineteenth psalm:

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.

The study of classification according to the principle of parallelism will be taken up in the notes to *Poetry*. What should be remembered here is that rhythm—"the energy of the spirit which sings within the bosom of him who speaks"—is a quality of Biblical style, that it bears

a close relationship to the structure of the thought unit both in prose and poetry, and that it gives to the Hebrew literature a characteristic dignity and tone.

Another quality of style which the English translation has preserved so admirably is quite as difficult to define as the word "style" itself. Somehow, the words and phrases and even paragraphs of the Bible remain with us. It is not that we can remember them; it is that we cannot forget them. They are a very part of our being. This perhaps accounts for the influence of the Bible in our literature. The Bible is our Book,—the one Book, as Walter Scott said. It has the turn of phrase peculiar to our mode of thinking. It has all the sinews and tissues and life-blood of our language. It embodies the genius of the human personality. It has the essential and all-pervading quality of universality.

The root principle of the Biblical style is its sincerity. The efflorescence of sincertiy is simplicity, grace, vividness, vigor, and sublimity. In every phase of literary composition these qualities manifest themselves. Diction is characterized not simply by its comprehensibility. It is characterized by its pictorial powers. It makes its appeal to the emotions, to the spiritual nature of man. The unique structure of Biblical prose and poetry with its constant reaction upon the thought is characteristic of the Hebrew genius. The marvelous rhythmical flow of thought with its musical sonorousness and even stress makes the Bible an achievement in beauty of expression. All these qualities make the Bible great literature. Yet in themselves they can produce but little effect. The Bible is great for other reasons, for many other reasons. It is potential of great reactions, and it is this very potentiality of the Bible to stir the individual soul that makes it so dynamic a force in the life of mankind.

IV

A literary study of the Bible is productive of much fruit. Such a study is so varied in nature that it is bound to make its appeal to every student in one way or another. A careful reading of this introduction should indicate to the student the influence of the Scriptures in the world's culture and civilization. Such a study as that of the influence of the Bible in painting and music and literature is always of interest. Many of the famous pictures of Bible scenes and characters may be secured at a very low cost. They help to vitalize the incidents and lives in the Hebrew literature. Too long have students approached the Bible with a prejudiced and unkindly attitude. Many of them have been indurated to the great appeals of the Scriptures. It is an important teaching of the Bible that emotion and thought go hand in hand. Who is there who is not kindled by the remarkable story of Joseph and his Brethren? of Jephthah's daughter? of David, the hero king? To the student who is willing to approach the study of the Bible honestly and fairly, just as he would approach the study of a collection of short stories or of poems, there is sure to come a great revelation. It is the first task of the teacher to foster a spirit of receptivity and to arouse the sensibilities to the appeal of the Bible.

In the present study, chief stress must be given to the Bible as literature. Attention should be directed primarily to the text itself. The historical development of a people is important and deserves consideration, but it should be properly subordinated. The influence of the Bible in our modern institutions is worthy of investigation and research, but it has a minor place in any course in Biblical literature. It is the literary aspect of the Bible to which attention is primarily directed. In Biblical narrative, the study of setting, plot, and character is as important as in modern literature. The rapid and easy

movement of the Bible narrative merits close study. The essay and oration have their characteristic development. The gospel is direct and simple discourse. The poetry is vivid and picturesque. The student should appreciate these great elements of Biblical style.

A careful study of diction bears abundant fruit. The fine balancing of word and phrase to produce harmonious flow of expression is an especial merit of the Bible. The choice of simple words with careful attention to euphony and rhythm makes the Bible exceptionally suitable for reading aloud. If the student can but catch the rise and fall of the rhythm, the dignity and elevation of tone, the spirit of simplicity that pervades all the Bible, he will have gained an incalculable benefit in his own utterance.

The directness of the Biblical narrative makes it a model of clearness. If the student has been analyzing sentences, searching for subject and predicate, for principal and subordinate clause, he will find in the Bible an agreeable relief. There is no complexity of arrangement nor obscurity of structure. The straightforward manner is noticeable everywhere.

Scarcely any study is so fruitful in its results as the study of comparative literature. There is not only the benefit of gaining a point of view which indicates the effects of one literature upon another, such as the Greek upon the Hebrew or *vice versa*. That, to be sure, is valuable. For instance, an understanding of Restoration literature is enhanced by a knowledge of French literature in the reign of Louis XIV. But there is another benefit,—the cultivation of an appreciative point of view. With the Bible, the study of comparative literature is particularly helpful, for it gives the student a more definite and unbiased approach to the literature which he had probably conceived heretofore as mainly aphoristic. A comparative study serves to rate the quality of the literature. Greek literature affords an interesting com-

parison, for it frequently represents a contemporary civilization. But our modern literature, such as the stories of Bret Harte, the letters of William James, and the orations of Lincoln, is also excellent for comparative study.

A study of the characteristics of the various types of literature contained in this volume has especial merit because of the clearness with which these types are represented. The orations of Paul, with their argumentative tone, their persuasive strength, their sure logic, should be analyzed and outlined. The essay, with its expansion of idea, should be examined as to the method of development. A helpful study is a comparison of the essay as found in *James* or in *Proverbs* with the aphoristic saying or reflection of *Proverbs*. The short story, the letter, and the gospel should be examined as to the characteristic qualities of the type of literature represented.

An essential characteristic of the writing of the Bible is its unity of idea. The theme of every poem, short story, essay, or oration can be given in one sentence. This unity of composition should be brought repeatedly to the attention of the student. Such admirable specimens as Paul's encomium, On the Supremacy of Love, or the excerpt from his letter to the Galatians, On Fulfilling the Law of Christ, should impress the student more cogently than the indefinite, abstract principles of our rhetorics.

No study could be more helpful for teaching the student how to write than a knowledge of the Scriptures. This has been the testimony of scores of our greatest writers. So true is this that our leading professors of rhetoric these days are advising their students to read the Bible in order to attain a vivid English style. The student may well afford to spend many hours in learning the secret of the strength and charm of Biblical prose.

Part I

NARRATIVE

"In each of the narrative writings of Israel, there is harmony between form and thought, the result, in the final analysis, of sincerity. Each type of writing is the true expression of the life of the age from which it emanates, for there is in the Old Testament narrative no 'fine writing' in which the form obtrudes itself. The writers were not seeking to produce literature; but to express life as it was in them."

—Fowler, *A History of the Literature of the Ancient Hebrews.*

"There is no narrative style superior to that of the Old Testament historians." —William Lyon Phelps, *Reading the Bible.*

HISTORY

1. The Creation

In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, "Let there be light:" and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together unto one place, and let the dry land appear:" and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, "Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth:" and it was so. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. And there was evening and there was morning, a third day.

And God said, "Let there be lights in the firmament

of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of heaven to give light upon the earth:" and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven." And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day.

And God said, "Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind:" and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have

dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." And God said, "Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food:" and it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

2. The Call of Abraham

Now Jehovah said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. And Jehovah appeared unto Abram, and said, "Unto thy seed will I give this land:" and there builded he an altar unto Jehovah, who appeared unto him. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on

the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah. And Abram journeyed, going on still toward the South.

3. The Birth of Moses

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children." Then said his sister to Pharaoh's daughter, "Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter said to her, "Go." And the maiden went and called the child's mother. And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, "Because I drew him out of the water."

4. The Accession of Joshua

Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, "Moses my servant

is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

Then Joshua commanded the officers of the people, saying, "Pass through the midst of the camp, and command the people, saying, 'Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which Jehovah your God giveth you to possess it.'"

And to the Reubenites, and to the Gadites, and to the half-tribe of Manasseh, spake Joshua, saying, "Remember the word which Moses the servant of Jehovah commanded you, saying, 'Jehovah your God giveth you rest,

and will give you this land.' Your wives, your little ones, and your cattle, shall abide in the land which Moses gave you beyond the Jordan; but ye shall pass over before your brethren armed, all the mighty men of valor, and shall help them; until Jehovah have given your brethren rest, as he hath given you, and they also have possessed the land which Jehovah your God giveth them: then ye shall return unto the land of your possession, and possess it, which Moses the servant of Jehovah gave you beyond the Jordan toward the sunrising." And they answered Joshua, saying, "All that thou has commanded us we will do, and whithersoever thou sendest us we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only Jehovah thy God be with thee, as he was with Moses. Whosoever he be that shall rebel against thy commandment, and shall not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of good courage."

5. The Call of Samuel

And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see), and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was; that Jehovah called Samuel: and he said, "Here am I." And he ran unto Eli, and said, "Here am I; for thou calledst me." And he said, "I called not; lie down again." And he went and lay down. And Jehovah called yet again, "Samuel." And Samuel arose and went to Eli, and said, "Here am I; for thou calledst me." And he answered, "I called not, my son; lie down again." Now Samuel did not yet know Jehovah, neither

was the word of Jehovah yet revealed unto him. And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, "Here am I; for thou calledst me." And Eli perceived that Jehovah had called the child. Therefore Eli said unto Samuel, "Go, lie down: and it shall be, if he call thee, that thou shalt say, 'Speak, Jehovah; for thy servant heareth.'" So Samuel went and lay down in his place.

And Jehovah came, and stood, and called as at other times, "Samuel, Samuel." Then Samuel said, "Speak; for thy servant heareth." And Jehovah said to Samuel, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. For I have told him that I will judge his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever."

And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, "Samuel, my son." And he said, "Here am I." And he said, "What is the thing that Jehovah hath spoken unto thee? I pray thee, hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he spake unto thee." And Samuel told him every whit, and hid nothing from him. And he said, "It is Jehovah: let him do what seemeth him good."

And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of Jehovah.

6. David Plays Before Saul

Now the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him. And Saul's servants said unto him, "Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, that are before thee, to seek out a man who is a skilful player on the harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well." And Saul said unto his servants, "Provide me now a man that can play well, and bring him to me." Then answered one of the young men, and said, "Behold, I have seen a son of Jesse the Beth-lehemite, that is skilful in playing, and a mighty man of valor, and a man of war, and prudent in speech, and a comely person; and Jehovah is with him." Wherefore Saul sent messengers unto Jesse, and said, "Send me David thy son, who is with the sheep." And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armorbearer. And Saul sent to Jesse, saying, "Let David, I pray thee, stand before me; for he hath found favor in my sight." And it came to pass, when the evil spirit from God was upon Saul, that David took the harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

7. David and Goliath

Now the Philistines gathered together their armies to battle; and they were gathered together at Socoh, which belongeth to Judah, and encamped between Socoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and encamped in the vale of Elah, and set the battle in array against the Philistines. And the Philistines stood on the mountain on the one

side, and Israel stood on the mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was clad with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a javelin of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and his shield-bearer went before him. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us." And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together." And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man was an old man in the days of Saul, stricken in years among men. And the three eldest sons of Jesse had gone after Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah. And David was the youngest; and the three eldest followed Saul. Now David went to and fro from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, "Take now for thy brethren an ephah of this parched grain, and these ten

loaves, and carry them quickly to the camp to thy brethren; and bring these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge." Now Saul, and they, and all the men of Israel, were in the vale of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the place of the wagons, as the host which was going forth to the fight shouted for the battle. And Israel and the Philistines put the battle in array, army against army. And David left his baggage in the hand of the keeper of the baggage, and ran to the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the ranks of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, "Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel." And David spake to the men that stood by him, saying, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?" And the people answered him after this manner, saying, "So shall it be done to the man that killeth him."

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, "Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle." And

David said, "What have I now done? Is there not a cause?" And he turned away from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him. And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." And Saul said to David, "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." And David said unto Saul, "Thy servant was keeping his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant smote both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." And David said, "Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And Saul said unto David, "Go, and Jehovah shall be with thee." And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail. And David girded his sword upon his apparel, and he assayed to go; for he had not proved it. And David said unto Saul, "I cannot go with these; for I have not proved them." And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he dis-

dained him; for he was but a youth, and ruddy, and withal of a fair countenance. And the Philistine said unto David, "Am I a dog, that thou comest to me with staves?" And the Philistine cursed David by his gods. And the Philistine said to David, "Come to me, and I will give thy flesh unto the birds of the heavens, and to the beasts of the field." Then said David to the Philistine, "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand." And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Then David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou comest to Gai, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

And the children of Israel returned from chasing after the Philistines, and they plundered their camp. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, "Abner, whose son is this youth?" And Abner said, "As thy soul liveth, O king, I cannot tell." And the king said, "Inquire thou whose son the stripling is." And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, "Whose son art thou, thou young man?" And David answered, "I am the son of thy servant Jesse the Beth-lehemite."

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house.

8. David and Jonathan

And David fled from Naioth in Ramah, and came and said before Jonathan, "What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" And he said unto him, "Far from it; thou shalt not die: behold, my father doeth nothing either great or small, but that he discloseth it unto me; and why should my father hide this thing from me? it is not so." And David sware moreover, and said, "Thy father knoweth well that I have found favor in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved': but truly as Jehovath liveth, and as thy soul liveth, there is but a step between me and death." Then said Jonathan unto David, "Whatsoever thy soul desireth, I will even do it for thee." And David said unto Jonathan, "Behold, to-morrow is the new moon, and I should

not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father miss me at all, then say, 'David earnestly asked leave of me that he might run to Beth-lehem his city; for it is the yearly sacrifice there for all the family.' If he say thus, 'It is well'; thy servant shall have peace: but if he be wroth, then know that evil is determined by him. Therefore deal kindly with thy servant; for thou hast brought thy servant into a covenant of Jehovah with thee: but if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?" And Jonathan said, "Far be it from thee; for if I should at all know that evil were determined by my father to come upon thee, then would not I tell it thee?" Then said David to Jonathan, "Who shall tell me if perchance thy father answer thee roughly?" And Jonathan said unto David, "Come, and let us go out into the field." And they went out both of them into the field.

And Jonathan said unto David, "Jehovah, the God of Israel, be witness: when I have sounded my father about this time to-morrow, or the third day, behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee? Jehovah do so to Jonathan, and more also, should it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace: and Jehovah be with thee, as he hath been with my father. And thou shalt not only while yet I live show me the lovingkindness of Jehovah, that I die not; but also thou shalt not cut off thy kindness from my house for ever; no, not when Jehovah hath cut off the enemies of David every one from the face of the earth." So Jonathan made a covenant with the house of David, saying, "And Jehovah will require it at the hand of David's enemies."

And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his

own soul. Then Jonathan said unto him, "To-morrow is the new moon: and thou wilt be missed, because thy seat will be empty. And when thou hast stayed three days, thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send the lad, saying, 'Go, find the arrows.' If I say unto the lad, 'Behold, the arrows are on this side of thee;' take them, and come; for there is peace to thee and no hurt, as Jehovah liveth. But if I say thus unto the boy, 'Behold, the arrows are beyond thee;' go thy way; for Jehovah hath sent thee away. And as touching the matter which thou and I have spoken of, behold, Jehovah is between thee and me for ever."

So David hid himself in the field: and when the new moon was come, the king sat him down to eat food. And the king sat upon his seat, as at other times, even upon the seat by the wall; and Jonathan stood up, and Abner sat by Saul's side: but David's place was empty. Nevertheless Saul spake not anything that day: for he thought, "Something hath befallen him, he is not clean; surely he is not clean." And it came to pass on the morrow after the new moon, which was the second day, that David's place was empty: and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?" And Jonathan answered Saul, "David earnestly asked leave of me to go to Beth-lehem: and he said, 'Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren.' Therefore he is not come unto the king's table."

Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of

Jesse to thine own shame, and unto the shame of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die." And Jonathan answered Saul his father, and said unto him, "Wherefore should he be put to death? what hath he done?" And Saul cast his spear at him to smite him; whereby Jonathan knew that it was determined of his father to put David to death. So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month; for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, "Run, find now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?" And Jonathan cried after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his weapons unto his lad, and said unto him, "Go, carry them to the city." And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, 'Jehovah shall be between me and thee, and between my seed and thy seed, for ever.'" And he arose and departed: and Jonathan went into the city.

9. Saul at Mt. Gilboa

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard after Saul and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. And the battle went sore against Saul, and the archers overtook him; and he was distressed by reason of the archers. Then said Saul unto his armorbearer, "Draw thy sword, and thrust me through therewith, lest these uncircumcised come and abuse me." But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword, and fell upon it. And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died. So Saul died, and his three sons; and all his house died together. And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, they forsook their cities, and fled; and the Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. And they stripped him, and took his head, and his armor, and sent into the land of the Philistines round about, to carry the tidings unto their idols, and to the people. And they put his armor in the house of their gods, and fastened his head in the house of Dagon. And when all Jabesh-gilead heard all that the Philistines had done to Saul, all the valiant men arose, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

10. The Conspiracy of Absalom

Now in all Israel there was none to be so much praised as Absalom for his beauty: from the soul of his foot even

to the crown of his head there was no blemish in him. And when he cut the hair of his head (now it was at every year's end that he cut it; because it was heavy on him, therefore he cut it); he weighed the hair of his head at two hundred shekels, after the king's weight. And Absalom dwelt two full years in Jerusalem; and he saw not the king's face. Then Absalom sent for Joab, to send him to the king; but he would not come to him: and he sent again a second time, but he would not come. Therefore he said unto his servants, "See, Joab's field is near mine, and he hath barley there; go and set it on fire." And Absalom's servants set the field on fire. Then Joab arose, and came to Absalom unto his house, and said unto him, "Wherefore have thy servants set my field on fire?" And Absalom answered Joab, "Behold, I sent unto thee, saying, 'Come hither, that I may send thee to the king, to say, "Wherefore am I come from Geshur? it were better for me to be there still."' Now therefore let me see the king's face; and if there be iniquity in me, let him kill me." So Joab came to the king, and told him; and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

And it came to pass after this, that Absalom prepared him a chariot and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that, when any man had a suit which should come to the king for judgment, then Absalom called unto him, and said, "Of what city art thou?" And he said, "Thy servant is of one of the tribes of Israel." And Absalom said unto him, "See, thy matters are good and right; but there is no man deputed of the king to hear thee." Absalom said moreover, "Oh that I were made judge in the land, that every man who hath any suit or cause might come unto me, and I would do him justice!" And it was so, that, when any

man came nigh to do him obeisance, he put forth his hand, and took hold of him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

And it came to pass at the end of forty years, that Absalom said unto the king, "I pray thee, let me go and pay my vow, which I have vowed unto Jehovah, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, 'If Jehovah shall indeed bring me again to Jerusalem, then I will serve Jehovah.'" And the king said unto him, "Go in peace." So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then ye shall say, 'Absalom is king in Hebron.'" And with Absalom went two hundred men out of Jerusalem, that were invited, and went in their simplicity; and they knew not anything. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he was offering the sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom." And David said unto all his servants that were with him at Jerusalem, "Arise, and let us flee; for else none of us shall escape from Absalom: make speed to depart, lest he overtake us quickly, and bring down evil upon us, and smite the city with the edge of the sword." And the king's servants said unto the king, "Behold, thy servants are ready to do whatsoever my lord the king shall choose." And the king went forth, and all his household after him.

* * *

And Absalom chanced to meet the servants of David.

And Absalom was riding upon his mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between heaven and earth; and the mule that was under him went on. And a certain man saw it, and told Joab, and said, "Behold, I saw Absalom hanging in an oak." And Joab said unto the man that told him, "And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle." And the man said unto Joab, "Though I should receive a thousand pieces of silver in my hand, yet would I not put forth my hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, 'Beware that none touch the young man Absalom.' Otherwise if I had dealt falsely against his life (and there is no matter hid from the king), then thou thyself wouldest have set thyself against me." Then said Joab, "I may not tarry thus with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armor compassed about and smote Absalom, and slew him.

* * *

Now David was sitting between the two gates: and the watchman went up to the roof of the gate unto the wall, and lifted up his eyes, and looked, and, behold, a man running alone. And the watchman cried, and told the king. And the king said, "If he be alone, there is tidings in his mouth." And he came apace, and drew near. And the watchman saw another man running; and the watchman called unto the porter, and said, "Behold, another man running alone." And the king said, "He also bringeth tidings." And the watchman said, "I think the running of the foremost is like the running of Ahimaaz the son of Zadok." And the king said, "He is a good man, and cometh with good tidings."

And Ahimaaz called, and said unto the king, "All is well." And he bowed himself before the king with his face to the earth, and said, "Blessed be Jehovah thy God, who hath delivered up the men that lifted up their hand against my lord the king." And the king said, "Is it well with the young man Absalom?" And Ahimaaz answered, "When Joab sent the king's servant, even me thy servant, I saw a great tumult, but I knew not what it was." And the king said, "Turn aside, and stand here." And he turned aside, and stood still.

And, behold, the Cushite came; and the Cushite said, "Tidings for my lord the king; for Jehovah hath avenged thee this day of all them that rose up against thee." And the king said unto the Cushite, "Is it well with the young man Absalom?" And the Cushite answered, "The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is." And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, "O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!"

11. Solomon's Choice of Wisdom

In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, "Ask what I shall give thee." And Solomon said, "Thou hast showed unto thy servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a

great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?"

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, "Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice; behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

12. Solomon Shows his Wisdom

Then there came two women that were harlots, unto the king, and stood before him. And the one woman said, "O, my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night, because she lay upon it. And she arose at midnight, and took my son from beside me, while thy

handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I had looked at it in the morning, behold, it was not my son, whom I did bear." And the other woman said, "Nay; but the living is my son, and the dead is thy son." And this said, "No; but the dead is thy son, and the living is my son." Thus they spake before the king.

Then said the king, "The one saith, 'This is my son that liveth, and thy son is the dead': and the other saith, 'Nay; but thy son is the dead, and my son is the living.'" And the king said, "Fetch me a sword." And they brought a sword before the king. And the king said, "Divide the living child in two, and give half to the one, and half to the other." Then spake the woman whose the living child was unto the king, for her heart yearned over her son, and she said, "Oh, my lord, give her the living child, and in no wise slay it." But the other said, "It shall be neither mine nor thine; divide it." Then the king answered and said, "Give her the living child, and in no wise slay it: she is the mother thereof." And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do justice.

13. The Visit of the Queen of Sheba to Solomon

And when the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not anything hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the

house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of Jehovah; there was no more spirit in her. And she said to the king, "It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard. Happy are thy men, happy are these thy servants, that stand continually before thee, and that hear thy wisdom. Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness." And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees and precious stones. And the king made of the almug-trees pillars for the house of Jehovah, and for the king's house, harps also and psalteries for the singers: there came no such almug-trees, nor were seen, unto this day.

And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own land, she and her servants.

14. The Destruction of Sennacherib

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fortified cities of Judah, and took them. And Hezekiah

king of Judah sent to the king of Assyria to Lachish, saying, "I have offended; return from me: that which thou puttest on me will I bear." And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of Jehovah, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of Jehovah, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. And the king of Assyria sent Tartan and Rab-saris and Rabshakeh from Lachish to king Hezekiah with a great army unto Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebnah the scribe, and Joah the son of Asaph the recorder.

And Rabshakeh said unto them, "Say ye now to Hezekiah, 'Thus saith the great king, the king of Assyria, "What confidence is this wherein thou trustest?" Thou sayest (but they are but vain words), "There is counsel and strength for the war." Now on whom dost thou trust, that thou hast rebelled against me? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, "We trust in Jehovah our God;" is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, "Ye shall worship before this altar in Jerusalem?" Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to

set riders upon them. How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without Jehovah against this place to destroy it? Jehovah said unto me, "Go up against this land, and destroy it." ' "

Then said Eliakim the son of Hilkiah, and Shebnah, and Joah, unto Rabshakeh, "Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and speak not with us in the Jews' language, in the ears of the people that are on the wall." But Rabshakeh said unto them, "Hath my master sent me to thy master, and to thee, to speak these words?" Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, "Hear ye the word of the great king, the king of Assyria. Thus saith the king, 'Let not Hezekiah deceive you; for he will not be able to deliver you out of his hand: neither let Hezekiah make you trust in Jehovah, saying, "Jehovah will surely deliver us, and this city shall not be given into the hand of the king of Assyria." Hearken not to Hezekiah: for thus saith the king of Assyria, "Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive-trees and of honey, that ye may live, and not die:" and hearken not unto Hezekiah, when he persuadeth you, saying, "Jehovah will deliver us." Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, of Hena, and Ivvah? have they delivered Samaria out of my hand? Who are they among all the gods of the countries, that have delivered their country out of my hand,

that Jehovah should deliver Jerusalem out of my hand?' "

But the people held their peace, and answered him not a word; for the king's commandment was, saying, "Answer him not." Then came Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, "Thus saith Hezekiah, 'This day is a day of trouble, and of rebuke, and of contumely; for the children are come to the birth, and there is not strength to bring forth. It may be Jehovah thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to defy the living God, and will rebuke the words which Jehovah thy God hath heard: wherefore lift up thy prayer for the remnant that is left.' " So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, "Thus shall ye say to your master, 'Thus saith Jehovah, "Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will put a spirit in him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land." ' "

So Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And when he heard say of Tirhákah king of Ethiopia, "Behold, he is come out to fight against thee," he sent messengers again unto

Hezekiah, saying, "Thus shall ye speak to Hezekiah king of Judah, saying, 'Let not thy God in whom thou trustest deceive thee, saying, "Jesusalem shall not be given into the hand of the king of Assyria." Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, and Haran, and Rezeph, and the children of Eden that were in Telassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?' "

And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah. And Hezekiah prayed before Jehovah, and said, "O Jehovah, the God of Israel, that sittest above the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see; and hear the words of Sennacherib, wherewith he hath sent him to defy the living God. Of a truth, Jehovah, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Jehovah our God, save thou us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou Jehovah art God alone."

Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus saith Jehovah, the God of Israel, 'Whereas thou hast prayed to me against Sennacherib king of Assyria, I have heard thee.' This is the word that Jehovah hath spoken concerning him: 'The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy messages thou hast defied the Lord, and hast said, "With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into his farthest lodging-place, the forest of his fruitful field. I have digged and drunk strange waters, and with the sole of my feet will I dry up all the rivers of Egypt."

" 'Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that it should be thine to lay waste fortified cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as grain blasted before it is grown up. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

" 'And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape: the zeal of Jehovah shall perform this.' Therefore thus saith Jehovah concerning the king of Assyria, 'He shall not come unto this city, nor shoot an arrow there, neither

shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city,' saith Jehovah. 'For I will defend this city to save it, for mine own sake, and for my servant David's sake.' "

And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer smote him with the sword: and they escaped into the land of Ararat. And Esarhaddon his son reigned in his stead.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, "Thus saith Jehovah, 'Set thy house in order; for thou shalt die, and not live.' " Then he turned his face to the wall, and prayed unto Jehovah, saying, "Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." And Hezekiah wept sore. And it came to pass, before Isaiah was gone out into the middle part of the city, that the word of Jehovah came to him, saying, "Turn back, and say to Hezekiah the prince of my people, 'Thus saith Jehovah, the God of David thy father, "I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of Jehovah. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's

sake.'" And Isaiah said, "Take a cake of figs." And they took and laid it on the boil, and he recovered.

And Hezekiah said unto Isaiah, "What shall be the sign that Jehovah will heal me, and that I shall go up unto the house of Jehovah the third day?" And Isaiah said, "This shall be the sign unto thee from Jehovah, that Jehovah will do the thing that he hath spoken: shall the shadow go forward ten steps, or go back ten steps?" And Hezekiah answered, "It is a light thing for the shadow to decline ten steps: nay, but let the shadow return backward ten steps." And Isaiah the prophet cried unto Jehovah; and he brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz.

At that time Berodach-baladan the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, "What said these men? and from whence came they unto thee?" And Hezekiah said, "They are come from a far country, even from Babylon." And he said, "What have they seen in thy house?" And Hezekiah answered, "All that is in my house have they seen: there is nothing among my treasures that I have not showed them."

And Isaiah said unto Hezekiah, "Hear the word of Jehovah. 'Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left,' saith Jehovah. 'And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away;

and they shall be eunuchs in the palace of the king of Babylon.'" Then said Hezekiah unto Isaiah, "Good is the word of Jehovah which thou hast spoken." He said moreover, "Is it not so, if peace and truth shall be in my days?" Now the rest of the acts of Hezekiah, and all his might, and how he made the pool, and the conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

SHORT STORY

15. The Wooing of Rebekah

And Abraham was old, and well stricken in age: and Jehovah had blessed Abraham in all things. And Abraham said unto his servant, the elder of his house, that ruled over all that he had, "Put, I pray thee, thy hand under my thigh: and I will make thee swear by Jehovah, the God of heaven and the God of the earth, that thou wilt not take a wife for my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife for my son Isaac." And the servant said unto him, "Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?" And Abraham said unto him, "Beware thou that thou bring not my son thither again. Jehovah, the God of heaven, who took me from my father's house, and from the land of my nativity, and who spake unto me, and who sware unto me, saying, 'Unto thy seed will I give this land;' he will send his angel before thee, and thou shalt take a wife for my son from thence. And if the woman be not willing to follow thee, then thou shalt be clear from this my oath; only thou shalt not bring my son thither again." And the servant put his hand under the thigh of Abraham his master, and sware to him concerning this matter.

And the servant took ten camels, of the camels of his master, and departed, having all goodly things of his master's in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made the

camels to kneel down without the city by the well of water at the time of evening, the time that women go out to draw water. And he said, "O Jehovah, the God of my master Abraham, send me, I pray thee, good speed this day, and show kindness unto my master Abraham. Behold, I am standing by the fountain of water; and the daughters of the men of the city are coming out to draw water: and let it come to pass, that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink;' and she shall say, 'Drink, and I will give thy camels drink also:' let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master." And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said, "Give me to drink, I pray thee, a little water from thy pitcher." And she said, "Drink, my lord:" and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, "I will draw for thy camels also, until they have done drinking." And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. And the man looked stedfastly on her, holding his peace, to know whether Jehovah had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and said, "Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in?" And she said unto him, "I

am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor." She said moreover unto him, "We have both straw and provender enough, and room to lodge in." And the man bowed his head, and worshipped Jehovah. And he said, "Blessed be Jehovah, the God of my master Abraham, who hath not forsaken his loving-kindness and his truth toward my master: as for me, Jehovah hath led me in the way to the house of my master's brethren."

And the damsel ran, and told her mother's house according to these words. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the fountain. And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the man unto me;" that he came unto the man; and, behold, he was standing by the camels at the fountain. And he said, "Come in, thou blessed of Jehovah; wherefore standest thou without? for I have prepared the house, and room for the camels." And the man came into the house, and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet and the feet of the men that were with him. And there was set food before him to eat: but he said, "I will not eat, until I have told mine errand." And he said, "Speak on." And he said, "I am Abraham's servant. And Jehovah hath blessed my master greatly; and he is become great; and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, 'Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife

for my son.' And I said unto my master, 'Peradventure the woman will not follow me.' And he said unto me, 'Jehovah, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath.' And I came this day unto the fountain, and said, 'O Jehovah, the God of my master Abraham, if now thou do prosper my way which I go: behold, I am standing by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say, "Give me, I pray thee, a little water from thy pitcher to drink;" and she shall say to me, "Both drink thou, and I will also draw for thy camels:" let the same be the woman whom Jehovah hath appointed for my master's son.' And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew: and I said unto her, 'Let me drink, I pray thee.' And she made haste, and let down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also:' so I drank, and she made the camels drink also. And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him:' and I put the ring upon her nose, and the bracelets upon her hands. And I bowed my head, and worshipped Jehovah, and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered and said, "The thing proceedeth from Jehovah: we cannot speak unto

thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as Jehovah hath spoken." And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, "Send me away unto my master." And her brother and her mother said, "Let the damsel abide with us a few days, at the least ten; after that she shall go." And he said unto them, "Hinder me not, seeing Jehovah hath prospered my way; send me away that I may go to my master." And they said, 'We will call the damsel, and inquire at her mouth." And they called Rebekah, and said unto her, "Wilt thou go with this man?" And she said, "I will go." And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, "Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the South. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel. And she said unto the servant, "What man is this that walketh in the field to meet us?" And the servant said, "It is my master: and she took her veil, and covered herself. And the servant told Isaac all the

things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

16. Joseph and his Brethren

Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, "Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf." And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethern, and said, "Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me." And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" And his brethren envied him; but his father kept the saying in mind.

And his brethren went to feed their father's flock in

Shechem. And Israel said unto Joseph, "Are not thy brethren feeding the flock in Shechem? come, and I will send thee unto them." And he said to him, "Here am I." And he said to him, "Go now, see whether it is well with thy brethren, and well with the flock; and bring me word again." So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, "What seekest thou?" And he said, "I am seeking my brethren: tell me, I pray thee, where they are feeding the flock." And the man said, "They are departed hence; for I heard them say, 'Let us go to Dothan.'" And Joseph went after his brethren, and found them in Dothan.

And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, "Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, 'An evil beast hath devoured him:' and we shall see what will become of his dreams." And Reuben heard it, and delivered him out of their hand, and said, "Let us not take his life." And Reuben said unto them, "Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him:" that he might deliver him out of their hand, to restore him to his father. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, "What profit is it if we slay our brother and conceal his blood? Come,

and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh." And his brethren hearkened unto him. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, "The child is not; and I, whither shall I go?" And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father, and said, "This have we found: know now whether it is thy son's coat or not." And he knew it, and said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces." And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, "For I will go down to Sheol to my son mourning." And his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither. And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. And Joseph found favor in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time

that he made him overseer in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was comely, and well-favored.

* * *

And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison. But Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he ministered unto them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison. And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in ward in his master's house, saying, "Wherefore look ye so sad to-day?" And

they said unto him, "We have dreamed a dream, and there is none that can interpret it." And Joseph said unto them, "Do not interpretations belong to God? tell it me, I pray you."

And the chief butler told his dream to Joseph, and said to him, "In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." And Joseph said unto him, "This is the interpretation of it: the three branches are three days; within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

When the chief baker saw that the interpretation was good, he said unto Joseph, "I also was in my dream, and, behold, three baskets of white bread were on my head: and in the uppermost basket there was of all manner of baked food for Pharaoh; and the birds did eat them out of the basket upon my head." And Joseph answered and said, "This is the interpretation thereof: the three baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee." And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and the head of the chief baker among his servants. And

he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven kine, well-favored and fat-fleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed, and stood by the other kine upon the brink of the river. And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke. And he slept and dreamed a second time: and, behold, seven ears of grain came up upon one stalk, rank and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, "I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it." And Joseph answered Pharaoh, saying, "It is not in me: God will give Pharaoh an answer of peace." And Pharaoh spake unto Joseph, "In my dream, behold, I stood upon the brink of the river: and, behold, there came up out of the river seven kine, fat-fleshed and well-favored; and they fed in the reed-grass: and, behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness: and the lean and ill-favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me."

And Joseph said unto Pharaoh,"The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill-favored kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. That is the thing which I spake unto Pharaoh: what God is about to do he hath showed unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them

seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. And for that the dream was doubled unto Pharaoh, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine."

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, "Can we find such a one as this, a man in whom the spirit of God is?" And Pharaoh said unto Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt." And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, "Bow the knee:" and he set him over all the land of Egypt. And Pharaoh said unto Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt." And Pharaoh called Joseph's name Zaphenath-paneah; and he give him

to wife Asenath, the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number. And unto Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Poti-phera priest of On, bare unto him. And Joseph called the name of the first-born Manasseh: "For," said he, "God hath made me forget all my toil, and all my father's house." And the name of the second called he Ephraim: "For God hath made me fruitful in the land of my affliction." And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do." And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph to buy grain, because the famine was sore in all the earth.

Now Jacob saw that there was grain in Egypt, and Jacob said unto his sons, "Why do ye look one upon another?" And he said, "Behold, I have heard that

there is grain in Egypt: get you down thither, and buy for us from thence; that we may live, and not die." And Joseph's ten brethren went down to buy grain from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure harm befall him." And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, "Whence come ye?" And they said, "From the land of Canaan to buy food." And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, "Ye are spies; to see the nakedness of the land ye are come." And they said unto him, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies." And he said unto them, "Nay, but to see the nakedness of the land ye are come." And they said, "We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." And Joseph said unto them, "That is it that I spake unto you, saying, 'Ye are spies:' hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies." And he put them all together into ward three days.

And Joseph said unto them the third day, "This do, and live; for I fear God: if ye be true men, let one of

your brethren be bound in your prison-house; but go ye, carry grain for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die." And they did so. And they said one to another, "We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." And Reuben answered them, saying, "Spake I not unto you, saying, 'Do not sin against the child;" and ye would not hear? therefore also, behold, his blood is required." And they knew not that Joseph understood them; for there was an interpreter between them. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with grain, and to restore every man's money into his sack, and to give them provision for the way: and thus was it done unto them.

And they laded their asses with their grain, and departed thence. And as one of them opened his sack to give his ass provender in the lodging-place, he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren, "My money is restored; and, lo, it is even in my sack:" and their heart failed them, and they turned trembling one to another, saying, "What is this that God hath done unto us?" And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying, "The man, the lord of the land, spake roughly with us, and took us for spies of the country. And we said unto him, 'We are true men; we are no spies: we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.' And the man, the lord of the land, said unto us, 'Hereby shall I know that ye are true men: leave one of your brethren

with me, and take grain for the famine of your houses, and go your way; and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.' "

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, they were afraid. And Jacob their father said unto them, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again." And he said, "My son shall not go down with you; for his brother is dead, and he only is left: if harm befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to Sheol."

And the famine was sore in the land. And it came to pass, when they had eaten up the grain which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food." And Judah spake unto him, saying, "The man did solemnly protest unto us, saying, 'Ye shall not see my face, except your brother be with you.' If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down; for the man said unto us, 'Ye shall not see my face, except your brother be with you.' " And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" And they said, "The man asked straitly concerning ourselves, and concerning our kindred, saying, 'Is your father yet alive? have ye another brother?' and we told him according to the tenor of these words: could we in any wise know that he would say, 'Bring your brother

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down?'" And Judah said unto Israel his father, "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely we had now returned a second time." And their father Israel said unto them, "If it be so now, do this: take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds; and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved." And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon." And the man did as Joseph bade; and the man brought the men to Joseph's house. And the men were afraid, because they were brought to Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses." And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, and said, "Oh, my lord, we came indeed down at the first time to buy food: and it came to pass, when we came to the lodging-

place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hand to buy food: we know not who put our money in our sacks." And he said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph's coming at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. And he asked them of their welfare, and said, "Is your father well, the old man of whom ye spake? Is he yet alive?" And they said, "Thy servant our father is well, he is yet alive." And they bowed the head, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, "Is this your youngest brother, of whom ye spake unto me?" And he said, "God be gracious unto thee, my son." And Joseph made haste; for his heart yearned over his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself, and said, "Set on bread." And they set on for him by himself, and for them by themselves, and for the Egyptians, that did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one with another. And he took and sent messes unto them from before him:

but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money." And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and were not yet far off, Joesph said unto his steward, "Up, follow after the men; and when thou dost overtake them, say unto them, 'Wherefore have ye rewarded evil for good? Is not this that in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing.'" And he overtook them, and he spake unto them these words. And they said unto him, "Wherefore speaketh my lord such words as these? Far be it from thy servants that they should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen." And he said, "Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless." Then they hasted, and took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left off at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. And Joseph said unto them, "What deed is this that ye have done? know ye not that such a man as I can

indeed divine?" And Judah said, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found." And he said, "Far be it from me that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father."

Then Judah came near unto him, and said, "Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, 'Have ye a father, or a brother?' And we said unto my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him.' And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.' And we said unto my lord, 'The lad cannot leave his father: for if he should leave his father, his father would die.' And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.' And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, 'Go again, buy us a little food.' And we said, 'We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.' And thy servant my father said unto us, 'Ye know that my wife bare me two sons: and the one went out from me, and I said, "Surely he is torn in pieces;' and I have not seen him since: and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol.' Now therefore when I come to thy servant my father,

and the lad is not with us; seeing that his life is bound up in the lad's life; it will come to pass, when he seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol. For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then shall I bear the blame to my father for ever.' Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father."

Then Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, "I am Joseph; doth my father yet live?" And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, "God hath made me lord of all Egypt: come down unto me, tarry not; and thou shalt dwell in

the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast.'' ' And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father hither." And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the report thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come": and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, "Say unto thy brethren, 'This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.' "

And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with grain and bread and provision for his father by the way. So he sent his brethren away, and they departed: and he said unto them, "See that ye

fall not out by the way." And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, "Joseph is yet alive, and he is ruler over all the land of Egypt." And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob." And he said, "Here am I." And he said, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes." And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

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And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. And Israel said

unto Joseph, "Now let me die, since I have seen thy face, that thou art yet alive."

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Then Joseph went in and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen." And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, "What is your occupation?" And they said unto Pharaoh, "Thy servants are shepherds, both we, and our fathers." And they said unto Pharaoh, "To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen." And Pharaoh spake unto Joseph, saying, "Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle." And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, "How many are the days of the years of thy life?" And Jacob said unto Pharaoh, "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his

brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph brought the money into Pharaoh's house. And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, "Give us bread: for why should we die in thy presence? for our money faileth." And Joseph said, "Give your cattle; and I will give you for your cattle, if money fail." And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with bread in exchange for all their cattle for that year. And when that year was ended, they came unto him the second year, and said unto him, "We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands: wherefore should we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that the land be not desolate."

So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof. Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave

them; wherefore they sold not their land. Then Joseph said unto the people, "Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass at the ingatherings, that ye shall give a fifth unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones." And they said, "Thou hast saved our lives: let us find favor in the sight of my lord, and we will be Pharaoh's servants." And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the land of Goshen; and they gat them possessions therein, and were fruitful, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were a hundred forty and seven years. And the time drew near that Israel must die: and he called his son Joseph, and said unto him, "If now I have found favor in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt; but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place." And he said, "I will do as thou hast said." And he said, "Swear unto me:" and he sware unto him. And Israel bowed himself upon the bed's head.

17. Jephthah's Daughter

Then the Spirit of Jehovah came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto Jehovah, and said, "If thou wilt indeed deliver the children of Ammon into my hand, then it shall

be, that whatsoever cometh forth from the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be Jehovah's, and I will offer it up for a burnt-offering." So Jephthah passed over unto the children of Ammon to fight against them; and Jehovah delivered them into his hand. And he smote them from Aroer until thou come to Minnith, even twenty cities, and unto Abel-cheramim, with a very great slaughter. So the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpah unto his house; and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; besides her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto Jehovah, and I cannot go back." And she said unto him, "My father, thou hast opened thy mouth unto Jehovah; do unto me according to that which hath proceeded out of thy mouth, forasmuch as Jehovah hath taken vengeance for thee on thine enemies, even on the children of Ammon." And she said unto her father, "Let this thing be done for me: let me alone two months, that I may depart and go down upon the mountains, and bewail my virginity, I and my companions." And he said, "Go." And he sent her away for two months: and she departed, she and her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed. And it was a custom in Israel, that the daughters of Israel went yearly to celebrate the daughter of Jephthah the Gileadite four days in a year.

18. The Adventures of Samson

And the woman bare a son, and called his name Samson: and the child grew, and Jehovah blessed him. And the Spirit of Jehovah began to move him in Mahanehdan, between Zorah and Eshtaol.

And Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines. And he came up, and told his father and his mother, and said, "I have seen a woman in Timnah of the daughters of the Philistines: now therefore get her for me to wife." Then his father and his mother said unto him, "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" And Samson said unto his father, "Get her for me; for she pleaseth me well." But his father and his mother knew not that it was of Jehovah; for he sought an occasion against the Philistines. Now at that time the Philistines had rule over Israel.

Then went Samson down, and his father and his mother, to Timnah, and came to the vineyards of Timnah: and, behold, a young lion roared against him. And the Spirit of Jehovah came mightily upon him, and he rent him as he would have rent a kid; and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a while he returned to take her; and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees in the body of the lion, and honey. And he took it into his hands, and went on, eating as he went; and he came to his father and mother, and gave unto them, and they did eat: but he told them not that he had taken the honey out of the body of the lion.

And his father went down unto the woman: and Sam-

son made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, "Let me now put forth a riddle unto you: if ye can declare it unto me within the seven days of the feast, and find it out, then I will give you thirty linen garments and thirty changes of raiment; but if ye cannot declare it unto me, then shall ye give me thirty linen garments and thirty changes of raiment." And they said unto him, "Put forth thy riddle, that we may hear it." And he said unto them,

> Out of the eater came forth food,
> And out of the strong came forth sweetness.

And they could not in three days declare the riddle.

And it came to pass on the seventh day, that they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to impoverish us? is it not so?" And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me." And he said unto her, "Behold, I have not told it my father nor my mother, and shall I tell thee?" And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she pressed him sore; and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, "What is sweeter than honey? and what is stronger than a lion?" And he said unto them,

> If ye had not plowed with my heifer,
> Ye had not found out my riddle.

And the Spirit of Jehovah came mightily upon him, and he went down to Ashkelon, and smote thirty men of

them, and took their spoil, and gave the changes of raiment unto them that declared the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

But it came to pass after a while, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, "I will go in to my wife into the chamber." But her father would not suffer him to go in. And her father said, "I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her." And Samson said unto them, "This time shall I be blameless in regard of the Philistines, when I do them a mischief." And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between every two tails. And when he had set the brands on fire, he let them go into the standing grain of the Philistines, and burnt up both the shocks and the standing grain, and also the oliveyards. Then the Philistines said, "Who hath done this?" And they said, "Samson, the son-in-law of the Timnite, because he hath taken his wife, and given her to his companion." And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, "If ye do after this manner, surely I will be avenged of you, and after that I will cease." And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the cleft of the rock of Etam.

Then the Philistines went up, and encamped in Judah, and spread themselves in Lehi. And the men of Judah said, "Why are ye come up against us?" And they said, "To bind Samson are we come up, to do to him as he hath done to us." Then three thousand men of Judah went down to the cleft of the rock of Etam, and said

to Samson, "Knowest thou not that the Philistines are rulers over us? what then is this that thou hast done unto us?" And he said unto them, "As they did unto me, so have I done unto them." And they said unto him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines." And Samson said unto them, "Swear unto me, that ye will not fall upon me yourselves." And they spake unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee." And they bound him with two new ropes, and brought him up from the rock.

When he came unto Lehi, the Philistines shouted as they met him: and the Spirit of Jehovah came mightily upon him, and the ropes that were upon his arms became as flax that was burnt with fire, and his bands dropped from off his hands. And he found a fresh jawbone of an ass, and put forth his hand, and took it, and smote a thousand men therewith. And Samson said,

> With the jawbone of an ass, heaps upon heaps,
> With the jawbone of an ass have I smitten a thousand men.

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand; and that place was called Ramath-lehi. And he was sore athirst, and called on Jehovah, and said, "Thou hast given this great deliverance by the hand of thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised." But God clave the hollow place that is in Lehi, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore the name thereof was called En-hakkore, which is in Lehi, unto this day. And he judged Israel in the days of the Philistines twenty years.

And Samson went to Gaza, and saw there a harlot, and went in unto her. And it was told the Gazites, say-

ing, "Samson is come hither." And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, "Let be till morning light, then we will kill him." And Samson lay till midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver." And Delilah said to Samson, "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee." And Samson said unto her, "If they bind me with seven green withes that were never dried, then shall I become weak, and be as another man." Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them. Now she had liers-in-wait abiding in the inner chamber. And she said unto him, "The Philistines are upon thee, Samson." And he brake the withes, as a string of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, "Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound." And he said unto her, "If they only bind me with new ropes wherewith no work hath been done, then shall I become weak, and be as another man." So Delilah took new ropes, and bound him therewith, and said unto him, "The Philistines are upon thee, Samson." And the liers-in-wait were abiding

in the inner chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, "Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound." And he said unto her, "If thou weavest the seven locks of my head with the web." And she fastened it with the pin, and said unto him, "The Philistines are upon thee, Samson." And he awaked out of his sleep, and plucked away the pin of the beam, and the web.

And she said unto him, "How canst thou say, 'I love thee,' when thy heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth." And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death. And he told her all his heart, and said unto her, "There hath not come a razor upon my head; for I have been a Nazirite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath told me all his heart." Then the lords of the Philistines came up unto her, and brought the money in their hand. And she made him sleep upon her knees; and she called for a man, and shaved off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, "The Philistines are upon thee, Samson." And he awoke out of his sleep, and said, "I will go out as at other times, and shake myself free." But he knew not that Jehovah was departed from him. And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house. Howbeit

the hair of his head began to grow again after he was shaven.

And the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, "Our god hath delivered Samson our enemy into our hand." And when the people saw him, they praised their god; for they said, "Our god hath delivered into our hand our enemy, and the destroyer of our country, who hath slain many of us." And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport." And they called for Samson out of the prison-house; and he made sport before them. And they set him between the pillars: and Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them." Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

And Samson called unto Jehovah, and said, "O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left. And Samson said, "Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead that he slew at his death were more than they that he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

19. The Story of Ruth

And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelt there about ten years. And Mahlon and Chilion died both of them; and the woman was left of her two children and of her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Noami said unto her two daughters-in-law, "Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant you that ye may find rest, each of you in the house of her husband." Then she kissed them, and they lifted up their voice, and wept. And they said unto her, "Nay, but we will return with thee unto thy people." And Naomi said, "Turn again, my daughters: why will ye go with me? have I yet sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, 'I have hope,' if I should even have a husband to-night, and

should also bear sons; would ye therefore tarry till they were grown? would ye therefore stay from having husbands? nay, my daughters; for it grieveth me much for your sakes, for the hand of Jehovah is gone forth against me." And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said, "Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law." And Ruth said, "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me." And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, "Is this Naomi?" And she said unto them, "Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?" So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, "Let me now go to the field, and glean among the ears of grain after him in whose sight I shall find favor." And she said unto her, "Go, my daughter." And she went,

and came and gleaned in the field after the reapers: and her hap was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech. And, behold, Boaz came from Beth-lehem, and said unto the reapers, "Jehovah be with you." And they answered him, "Jehovah bless thee." Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?" And the servant that was set over the reapers answered and said, "It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, 'Let me glean, I pray you, and gather after the reapers among the sheaves.' So she came, and hath continued even from the morning until now, save that she tarried a little in the house."

Then said Boaz unto Ruth, "Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." Then she fell on her face, and bowed herself to the ground, and said unto him, "Why have I found favor in thy sight, that thou shouldest take knowledge of me, seeing I am a foreigner?" And Boaz answered and said unto her, "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people that thou knewest not heretofore. Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge." Then she said, "Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou has spoken kindly

unto thy handmaid, though I be not as one of thy handmaidens."

And at meal-time Boaz said unto her, "Come hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers; and they reached her parched grain, and she did eat, and was sufficed, and left thereof. And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not."

So she gleaned in the field until even; and she beat out that which she had gleaned, and it was about an ephah of barley. And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth and gave to her that which she had left after she was sufficed. And her mother-in-law said unto her, "Where hast thou gleaned to-day? and where hast thou wrought? blessed be he that did take knowledge of thee." And she showed her mother-in-law with whom she had wrought, and said, "The man's name with whom I wrought to-day is Boaz." And Naomi said unto her daughter-in-law, "Blessed be he of Jehovah, who hath not left off his kindness to the living and to the dead." And Naomi said unto her, "The man is nigh of kin unto us, one of our near kinsmen." And Ruth the Moabitess said, "Yea, he said unto me, 'Thou shalt keep fast by my young men, until they have ended all my harvest.'" And Naomi said unto Ruth her daughter-in-law, "It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field." So she kept fast by the maidens of Boaz, to glean unto the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

And Naomi her mother-in-law said unto her, "My daughter, shall I not seek rest for thee, that it may be

well with thee? And now is not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing-floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, "All that thou sayest I will do."

And she went down unto the threshing-floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet. And he said, "Who art thou?" And she answered, "I am Ruth thy handmaid: spread therefore thy skirt over thy handmaid; for thou art a near kinsman." And he said, "Blessed be thou of Jehovah, my daughter: thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou sayest; for all the city of my people doth know that thou art a worthy woman. And now it is true that I am a near kinsman; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as Jehovah liveth: lie down until the morning."

And she lay at his feet until the morning: and she rose up before one could discern another. For he said,

"Let it not be known that the woman came to the threshing-floor." And he said, "Bring the mantle that is upon thee, and hold it," and she held it; and he measured six measures of barley, and laid it on her: and he went into the city. And when she came to her mother-in-law, she said, "Who art thou, my daughter?" And she told her all that the man had done to her. And she said, "These six measures of barley gave he me; for he said, 'Go not empty unto thy mother-in-law.'" Then said she, "Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day."

Now Boaz went up to the gate, and sat him down there: and, behold, the near kinsman of whom Boaz spake came by; unto whom he said, "Ho, such a one! turn aside, sit down here." And he turned aside, and sat down. And he took ten men of the elders of the city, and said, "Sit ye down here." And they sat down. And he said unto the near kinsman, "Naomi, that is come again out of the country of Moab, selleth the parcel of land, which was our brother Elimelech's: and I thought to disclose it unto thee, saying, 'Buy it before them that sit here, and before the elders of my people.' If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it besides thee; and I am after thee." And he said, "I will redeem it." Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." And the near kinsman said, "I cannot redeem it for myself, lest I mar mine own inheritance: take thou my right of redemption on thee; for I cannot redeem it."

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to

his neighbor; and this was the manner of attestation in Israel. So the near kinsman said unto Boaz, "Buy it for thyself." And he drew off his shoe. And Boaz said unto the elders, and unto all the people, "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." And all the people that were in the gate, and the elders, said, "We are witnesses. Jehovah make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrathah, and be famous in Beth-lehem: and let thy house be like the house of Perez, whom Tamar bare unto Judah, of the seed which Jehovah shall give thee of this young woman.

So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah gave her conception, and she bare a son. And the women said unto Naomi, "Blessed be Jehovah, who hath not left thee this day without a near kinsman; and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him." And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, "There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."

20. The Little Ewe Lamb

And Jehovah sent Nathan unto David. And he came unto him, and said unto him, "There were two men in

one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him." And David's anger was greatly kindled against the man; and he said to Nathan, "As Jehovah liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

And Nathan said to David, "Thou art the man. Thus saith Jehovah, the God of Israel, 'I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would have added unto thee such and such things. Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? Thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.' Thus saith Jehovah, 'Behold, I will raise up evil against thee out of thine own house.'" And David said unto Nathan, "I have sinned against Jehovah." And Nathan said unto David, "Jehovah also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme,

the child also that is born unto thee shall surely die." And Nathan departed unto his house.

And Jehovah struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and stood beside him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, "Behold, while the child was yet alive, we spake unto him, and he hearkened not unto our voice: how will he then vex himself, if we tell him that the child is dead!" But when David saw that his servants were whispering together, David perceived that the child was dead; and David said unto his servants, "Is the child dead?" And they said, "He is dead." Then David arose from the earth, and washed, and anointed himself, and changed his apparel; and he came into the house of Jehovah, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, "What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread." And he said, "While the child was yet alive, I fasted and wept: for I said, 'Who knoweth whether Jehovah will not be gracious to me, that the child may live?' But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he will not return to me."

21. Elijah in the Wilderness

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, "So

let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die, and said, "It is enough; now, O Jehovah, take away my life; for I am not better than my fathers." And he lay down and slept under a juniper-tree; and, behold, an angel touched him, and said unto him, "Arise and eat." And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of Jehovah came again the second time, and touched him, and said, "Arise and eat, because the journey is too great for thee." And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, "What doest thou here, Elijah?" And he said, "I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away." And he said, "Go forth, and stand upon the mount before Jehovah." And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake: and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the en-

trance of the cave. And, behold, there came a voice unto him, and said, "What doest thou here, Elijah?" And he said, "I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And Jehovah said unto him, "Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." And he said unto him, "Go back again; for what have I done to thee?" And he returned from following him, and took the yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

22. Naaman the Leper

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable,

because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. And she said unto her mistress, "Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy." And one went in, and told his lord, saying, "Thus and thus said the maiden that is of the land of Israel." And the king of Syria said, "Go now, and I will send a letter unto the king of Israel." And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, "And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy." And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me."

And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel." So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." But Naaman was wroth, and went away, and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper.' Are not Abanah and Pharpar, the rivers of Damascus,

better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage. And his servants came near, and spake unto him, and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, 'Wash, and be clean?'" Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him; and he said, "Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant." But he said, "As Jehovah liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused. And Naaman said, "If not, yet, I pray thee, let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto Jehovah. In this thing Jehovah pardon thy servant: when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, Jehovah pardon thy servant in this thing." And he said unto him, "Go in peace." So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, "Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as Jehovah liveth, I will run after him, and take somewhat of him." So Gehazi followed after Naaman. And when Naaman saw one running after him, he alighted from the chariot to meet him, and said, "Is all well?" And he said, "All is well." My master

hath sent me, saying, "Behold, even now there are come to me from the hill-country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment." And Naaman said, "Be pleased to take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "Thy servant went no whither." And he said unto him, "Went not my heart with thee, when the man turned from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and men-servants and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." And he went out from his presence a leper as white as snow.

23. The Story of Esther

Now it came to pass in the days of Ahasuerus (this is Ahasuerus who reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces), that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him; when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even a hundred and fourscore days. And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the palace,

both great and small, seven days, in the court of the garden of the king's palace. There were hangings of white cloth, of green, and of blue, fastened with cords of fine linen and purple to silver rings and pillars of marble: the couches were of gold and silver, upon a pavement of red, and white, and yellow, and black marble. And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the bounty of the king. And the drinking was according to the law; none could compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that ministered in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on. But the queen Vashti refused to come at the king's commandment by the chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, who knew the times (for so was the king's manner toward all that knew law and judgment; and the next unto him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom), "What shall we do unto the queen Vashti according to law, because she hath not done the bidding of the king Ahasuerus by the chamberlains?" And Memucan answered before the king and the princes, "Vashti the queen hath not done wrong to the king only, but also

to all the princes, and to all the peoples that are in all the provinces of the king Ahasuerus. For this deed of the queen will come abroad unto all women, to make their husbands contemptible in their eyes, when it shall be reported, 'The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.' And this day will the princesses of Persia and Media who have heard of the deed of the queen say the like unto all the king's princes. So will there arise much contempt and wrath. If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his kingdom (for it is great), all the wives will give to their husbands honor, both to great and small." And the saying pleased the king and the princes; and the king did according to the word of Memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and should speak according to the language of his people.

After these things, when the wrath of king Ahasuerus was pacified, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, "Let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them; and let the maiden that pleaseth the king be queen

instead of Vashti." And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the palace, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with her portions, and the seven maidens who were meet to be given her out of the king's house: and he removed her and her maidens to the best place of the house of the women. Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not make it known. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her.

Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women twelve months (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odors and with the things for the purifying of the women), then in this wise came the maiden unto

the king: Whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines: she came in unto the king no more, except the king delighted in her, and she were called by name. Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her.

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained favor and kindness in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king.

And when the virgins were gathered together the second time, then Mordecai was sitting in the king's gate. Esther had not yet made known her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. In those days, while Mordecai was sitting in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those who kept the threshold, were wroth, and sought to lay hands on the king Ahasuerus. And the thing became known to Mordecai, who showed it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquisition was made of the matter, and it was found to be

so, they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants, that were in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?" Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had made known to him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar. And Haman said unto king Ahasuerus, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed: and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries." And the king took his ring from his

hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called in the first month, on the thirteenth day thereof; and there was written according to all that Haman commanded unto the king's satraps, and to the governors that were over every province, and to the princes of every people, to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king's ring. And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. A copy of the writing, that the decree should be given out in every province, was published unto all the peoples, that they should be ready against that day. The posts went forth in haste by the king's commandment, and the decree was given out in Shushan the palace. And the king and Haman sat down to drink; but the city of Shushan was perplexed.

Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and he came even before the king's gate: for none might enter within the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly grieved: and she sent raiment to clothe Mordecai, and to take his

sackcloth from off him; but he received it not. Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Sushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people.

And Hathach came and told Esther the words of Mordecai. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying: "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days." And they told to Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?" Then Esther bade them return answer unto Mordecai, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither

eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, "What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom." And Esther said, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

Then the king said, "Cause Haman to make haste, that it may be done as Esther hath said." So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, "What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed." Then answered Esther, and said, "My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

Then went Haman forth that day joyful and glad of heart: but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was

filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Then said Zeresh his wife and all his friends unto him, "Let a gallows be made fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet." And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, of those that kept the threshold, who had sought to lay hands on the king Ahasuerus. And the king said, "What honor and dignity hath been bestowed on Mordecai for this?" Then said the king's servants that ministered unto him, "There is nothing done for him." And the king said, "Who is in the court?" Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, "Behold, Haman standeth in the court." And the king said, "Let him come in." So Haman came in. And the king said unto him, "What shall be done unto the man whom the king delighteth to honor?" Now Haman

said in his heart, "To whom would the king delight to do honor more than to myself?" And Haman said unto the king, "For the man whom the king delighteth to honor, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on the head of which a crown royal is set: and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honor, and cause him to ride on horseback through the street of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honor.'"

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken." Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honor." And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered. And Haman recounted unto Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, "If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shall surely fall before him." While they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, "What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be

performed." Then Esther the queen answered and said, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the king's damage." Then spake the king Ahasuerus and said unto Esther the queen, "Who is he, and where is he, that durst presume in his heart to do so?" And Esther said, "An adversary and an enemy, even this wicked Haman." Then Haman was afraid before the king and the queen. And the king arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king, "Will he even force the queen before me in the house?" As the word went out of the king's mouth, they covered Haman's face. Then said Harbonah, one of the chamberlains that were before the king, "Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spake good for the king, standeth in the house of Haman." And the king said, "Hang him thereon." So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out to Esther the golden sceptre. So Esther arose and stood before the king. And she said, "If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, "Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also to the Jews, as it pleaseth you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Then were the king's scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud: wherein the king granted the Jews that were

in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. A copy of the writing, that the decree should be given out in every province, was published unto all the peoples, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon swift steeds that were used in the king's service went out, being hastened and pressed on by the king's commandment; and the decree was given out in Shushan the palace.

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple: and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.

Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, on the day that the enemies of the Jews hoped to have rule over them (whereas it was turned to the contrary, that the Jews had rule over them that hated them), the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them was fallen upon all the peoples. And all the princes of the prov-

inces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house, and his fame went forth throughout all the provinces; for the man Mordecai waxed greater and greater. And the Jews smote all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they would unto them that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vaizatha, the ten sons of Haman the son of Hammedatha, the Jews' enemy, slew they; but on the spoil they laid not their hand.

On that day the number of those who were slain in Shushan the palace was brought before the king. And the king said unto Esther the queen, "The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what then have they done in the rest of the king's provinces! Now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done." Then said Esther, "If it please the king, let it be granted to the Jews that are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows." And the king commanded it so to be done: and a decree was given out in Shushan; and they hanged Haman's ten sons. And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men in Shushan; but on the spoil they laid not their hand. And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of

them that hated them seventy and five thousand; but on the spoil they laid not their hand.

This was done on the thirteenth day of the month Adar; and on the fourteenth day of the same they rested, and made it a day of feasting and gladness. But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore do the Jews of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; but when the matter came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

Wherefore they called these days Purim, after the name of Pur. Therefore because of all the words of this letter, and of that which they had seen concerning this

matter, and that which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so that it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the remembrance of them perish from their seed.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim. And he sent letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had ordained for themselves and for their seed, in the matter of the fastings and their cry. And the commandment of Esther confirmed these matters of Purim; and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the full account of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the good of his people, and speaking peace to all his seed.

24. The Feast of Belshazzar

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Bel-

shazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, "Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were perplexed.

Now the queen by reason of the words of the king and his lords came into the banquet house: the queen spake and said, "O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar

thy father, the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation."

Then was Daniel brought in before the king. The king spake and said unto Daniel, "Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Then Daniel answered and said before the king, "Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened so that he

dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from before him, and this writing was inscribed. And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians."

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom, being about threescore and two years old.

25. The Story of Jonah

Now the word of Jehovah came unto Jonah the son of Amittai, saying, "Arise, go to Nineveh, that great

city, and cry against it; for their wickedness is come up before me." But Jonah rose up to flee unto Tarshish from the presence of Jehovah; and he went down to Joppa, and found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of Jehovah.

But Jehovah sent out a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god; and they cast forth the wares that were in the ship into the sea, to lighten it unto them. But Jonah was gone down into the innermost parts of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." And they said every one to his fellow, "Come, let us cast lots, that we may know for whose cause this evil is upon us." So they cast lots, and the lot fell upon Jonah. Then said they unto him, "Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?" And he said unto them, "I am a Hebrew; and I fear Jehovah, the God of heaven, who hath made the sea and the dry land." Then were the men exceedingly afraid, and said unto him, "What is this that thou hast done?" For the men knew that he was fleeing from the presence of Jehovah, because he had told them.

Then said they unto him, "What shall we do unto thee, that the sea may be calm unto us?" for the sea grew more and more tempestuous. And he said unto them, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." Nevertheless the men rowed hard to get them back to the land; but they could

not: for the sea grew more and more tempestuous against them. Wherefore they cried unto Jehovah, and said, "We beseech thee, O Jehovah, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Jehovah, hast done as it pleased thee." So they took up Jonah, and cast him forth into the sea; and the sea ceased from its raging. Then the men feared Jehovah exceedingly; and they offered a sacrifice unto Jehovah, and made vows.

And Jehovah prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto Jehovah his God out of the fish's belly. And he said,

I called by reason of mine affliction unto Jehovah.
And he answered me;
Out of the belly of Sheol cried I,
And thou heardest my voice.
For thou didst cast me into the depth, in the heart of the seas,
And the flood was round about me;
All thy waves and thy billows passed over me.
And I said, "I am cast out from before thine eyes;
Yet I will look again toward thy holy temple."
The waters compassed me about, even to the soul;
The deep was round about me;
The weeds were wrapped about my head.
I went down to the bottoms of the mountains:
The earth with its bars closed upon me for ever:
Yet hast thou brought up my life from the pit, O Jehovah my God.
When my soul fainted within me, I remembered Jehovah;
And my prayer came in unto thee, into thy holy temple.
They that regard lying vanities
Forsake their own mercy.
But I will sacrifice unto thee with the voice of thanksgiving;
I will pay that which I have vowed.
Salvation is of Jehovah.

And Jehovah spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of Jehovah came unto Jonah the second

time, saying, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, "Yet forty days, and Nineveh shall be overthrown."

And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?" And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was angry. And he prayed unto Jehovah, and said, "I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil. Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live." And Jehovah said, "Doest thou well to be angry?" Then Jonah went out of the city, and sat on the east side of the city, and there made him a

booth, and sat under it in the shade, till he might see what would become of the city.

And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, "It is better for me to die than to live." And God said to Jonah, "Doest thou well to be angry for the gourd?" And he said, "I do well to be angry, even unto death." And Jehovah said, "Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

PARABLE

26. The Vineyard

Let me sing for my well-beloved a song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill: and he digged it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned nor hoed; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry.

27. The Eagles and the Vine

And the word of Jehovah came unto me, saying, "Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, 'Thus saith the Lord Jehovah: "A great eagle with great wings and long pinions, full of feathers, which had divers colors, came unto Lebanon,

and took the top of the cedar: he cropped off the topmost of the young twigs thereof, and carried it unto a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow-tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

"'"There was also another great eagle with great wings and many feathers: and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, from the beds of its plantation, that he might water it. It was planted in a good soil by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine."' Say thou, 'Thus saith the Lord Jehovah: "Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh springing leaves may wither? and not by a strong arm or much people can it be raised from the roots thereof. Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the beds where it grew."'"

Moreover the word of Jehovah came unto me, saying, "Say now to the rebellious house, 'Know ye not what these things mean?' tell them, 'Behold, the king of Babylon came to Jerusalem, and took the king thereof, and the princes thereof, and brought them to him to Babylon. And he took of the seed royal, and made a covenant with him; he also brought him under an oath, and took away the mighty of the land; that the kingdom might be base, that it might not lift itself up, but that by keeping his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? shall he break the

covenant, and yet escape?' 'As I live,' saith the Lord Jehovah, 'surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company help him in the war, when they cast up mounds and build forts, to cut off many persons. For he hath despised the oath by breaking the covenant; and behold, he had given his hand, and yet hath done all these things; he shall not escape.' Therefore thus saith the Lord Jehovah: 'As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will enter into judgment with him there for his trespass that he hath trespassed against me. And all his fugitives in all his bands shall fall by the sword, and they that remain shall be scattered toward every wind: and ye shall know that I, Jehovah, have spoken it.'

"Thus saith the Lord Jehovah: 'I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of its young twigs a tender one, and I will plant it upon a high and lofty mountain: in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all birds of every wing; in the shade of the branches thereof shall they dwell. And all the trees of the field shall know that I, Jehovah, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I, Jehovah, have spoken and have done it.' "

[The parables of Jesus given in this volume are as follows:

128. The Lost Treasure
128. The Costly Pearl

133. The Good Samaritan
136. The Great Supper
137. The Lost Sheep
138. The Lost Coin
139. The Two Brothers
140. The Rich Man and Lazarus
142. The Pharisee and the Publican
146. The Pounds

The parable, The Two Houses, may be found in the latter part of 125. The Sermon on the Mount. The Two Debtors is given in 126. The Friend of an Outcast, and The Ungrateful Servant are given in 130. A Discourse on Humility.]

FABLE

28. The Trees

The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, "Reign thou over us." But the olive-tree said unto them, "Should I leave my fatness, wherewith by me they honor God and man, and go to wave to and fro over the trees?" And the trees said to the fig-tree, "Come thou, and reign over us." But the fig-tree said unto them, "Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees?" And the trees said unto the vine, "Come thou, and reign over us." And the vine said unto them, "Should I leave my new wine, which cheereth God and man, and go to wave to and fro over the trees?" Then said all the trees unto the bramble, "Come thou and reign over us." And the bramble said unto the trees, "If in truth ye anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

Part II

POETRY

"The harp the monarch minstrel swept,
The King of men, the lord of Heaven,
Which Music hallow'd while she wept
O'er tones her heart of hearts had given,—
It softened men of iron mould,
It gave them virtues not their own;
No ear so dull, no soul so cold,
That felt not, fired not to the tone,
Till David's lyre grew mightier than his throne!
It made our gladden'd valleys ring,
The cedars bow, the mountains nod;
Its sound aspired to Heaven and there abode!"
—Byron, *The Harp the Monarch Minstrel Swept.*

"There are no songs to be compared with the songs of Zion."
—Milton.

LYRIC POETRY

29. The Song of Deborah

[*Then sang Deborah and Barak the son of Abinoam on that day, saying*:]

For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye Jehovah.
Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto Jehovah;
I will sing praise to Jehovah, the God of Israel.
Jehovah, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,
Yea, the clouds dropped water.
The mountains quaked at the presence of Jehovah,
Even yon Sinai at the presence of Jehovah, the God of Israel.

In the days of Shamgar the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travellers walked through byways.
The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.
They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly among the people:
Bless ye Jehovah.

Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.
Far from the noise of archers, in the places of drawing water,
There shall they rehearse the righteous acts of Jehovah,
Even the righteous acts of his rule in Israel.
Then the people of Jehovah went down to the gates.

Awake, awake, Deborah;
Awake, awake, utter a song:
Arise, Barak, and lead away thy captives, thou son of Abinoam.
Then came down a remnant of the nobles and the people;
Jehovah came down for me against the mighty.
Out of Ephraim came down they whose root is in Amalek;
After thee, Benjamin, among thy peoples;
Out of Machir came down governors,
And out of Zebulun they that handle the marshal's staff.
And the princes of Issachar were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet.
By the watercourses of Reuben
There were great resolves of heart.
Why sattest thou among the sheepfolds,
To hear the pipings for the flocks?
At the watercourses of Reuben
There were great searchings of heart.
Gilead abode beyond the Jordan:
And Dan, why did he remain in ships?
Asher sat still at the haven of the sea,
And abode by his creeks.
Zebulun was a people that jeoparded their lives unto the death,
And Naphtali, upon the high places of the field.

The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.
From heaven fought the stars,
From their courses they fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength.
Then did the horsehoofs stamp
By reason of the prancings, the prancings of their strong ones.
"Curse ye Meroz," said the angel of Jehovah,
"Curse ye bitterly the inhabitants thereof,
Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty."
Blessed above women shall Jael be,
The wife of Heber the Kenite;
Blessed shall she be above women in the tent.
He asked water, and she gave him milk;
She brought him butter in a lordly dish.
She put her hand to the tent-pin,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote through his head;
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay;
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.

Through the window she looked forth, and cried,
The mother of Sisera cried through the lattice,
"Why is his chariot so long in coming?
Why tarry the wheels of his chariots?"
Her wise ladies answered her,
Yea, she returned answer to herself,

"Have they not found, have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of dyed garments,
A spoil of dyed garments embroidered,
Of dyed garments embroidered on both sides, on the necks
of the spoil?"
So let all thine enemies perish, O Jehovah:
But let them that love him be as the sun when he goeth
forth in his might.

30. David's Lament Over Saul and Jonathan

[*And David lamented with this lamentation over Saul and over Jonathan his son* (*and he bade them teach the children of Judah the song of the bow*: *behold, it is written in the book of Jashar*):]

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa,
Let there be no dew nor rain upon you, neither fields of
offerings:
For there the shield of the mighty was vilely cast away,
The shield of Saul, not anointed with oil.
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.

How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

31. The Fruitful Tree and the Chaff

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of Jehovah;
And on his law doth he mediate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.
The wicked are not so,
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For Jehovah knoweth the way of the righteous;
But the way of the wicked shall perish.

32. A Contemplative Psalm

O Jehovah, our Lord,
How excellent is thy name in all the earth,
Who hast set thy glory upon the heavens!
Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of
thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
O Jehovah, our Lord,
How excellent is thy name in all the earth!

33. The Ways of God in Nature and Life

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the
eyes.

The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
Moreover by them is thy servant warned:
In keeping them there is great reward.
Who can discern his errors?
Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

34. The Shepherd's Song

Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.

Surely goodness and lovingkindness shall follow me all
the days of my life;
And I shall dwell in the house of Jehovah for ever.

35. Processional

The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.
This is the generation of them that seek after him,
That seek thy face, even Jacob.

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.
Who is the King of glory?
Jehovah strong and mighty,
Jehovah mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
Who is this King of glory?
Jehovah of hosts,
He is the King of glory.

36. The Thunderstorm

Ascribe unto Jehovah, O ye sons of the mighty,
Ascribe unto Jehovah glory and strength.

Ascribe unto Jehovah the glory due unto his name;
Worship Jehovah in holy array.
The voice of Jehovah is upon the waters:
The God of glory thundereth,
Even Jehovah upon many waters.
The voice of Jehovah is powerful;
The voice of Jehovah is full of majesty.
The voice of Jehovah breaketh the cedars;
Yea, Jehovah breaketh in pieces the cedars of Lebanon.
He maketh them also to skip like a calf;
Lebanon and Sirion like a young wild-ox.
The voice of Jehovah cleaveth the flames of fire.
The voice of Jehovah shaketh the wilderness;
Jehovah shaketh the wilderness of Kadesh.
The voice of Jehovah maketh the hinds to calve,
And strippeth the forests bare:
And in his temple everything saith, "Glory."

Jehovah sat as King at the Flood;
Yea, Jehovah sitteth as King for ever.
Jehovah will give strength unto his people;
Jehovah will bless his people with peace.

37. Exiled from Jerusalem

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my food day and night,
While they continually say unto me, "Where is thy God?"
These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him
For the help of his countenance.

O my God, my soul is cast down within me:
Therefore do I remember thee from the land of the Jordan,
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterfalls:
All thy waves and thy billows are gone over me.
Yet Jehovah will command his lovingkindness in the daytime;
And in the night his song shall be with me,
Even a prayer unto the God of my life.
I will say unto God my rock,
"Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?"
As with a sword in my bones, mine adversaries reproach me,
While they continually say unto me, "Where is thy God?"
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
Who is the help of my countenance, and my God.

Judge me, O God, and plead my cause against an ungodly nation:
Oh deliver me from the deceiful and unjust man.
For thou art the God of my strength; why hast thou cast me off?
Why go I mourning because of the oppression of the enemy?
Oh send out thy light and thy truth; let them lead me:
Let them bring me unto thy holy hill,

And to thy tabernacles.
Then will I go unto the altar of God,
Unto God my exceeding joy;
And upon the harp will I praise thee, O God, my God.
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
Who is the help of my countenance, and my God.

38. An Everlasting Refuge

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.

There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God will help her, and that right early.
The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
Jehovah of hosts is with us;
The God of Jacob is our refuge.

Come, behold the works of Jehovah,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.

Jehovah of hosts is with us;
The God of Jacob is our refuge.

39. The Tabernacles of the Lord

How amiable are thy tabernacles,
O Jehovah of hosts!
My soul longeth, yea, even fainteth for the courts of Jehovah;
My heart and my flesh cry out unto the living God.
Yea, the sparrow hath found her a house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O Jehovah of hosts,
My King, and my God.
Blessed are they that dwell in thy house:
They will be still praising thee.

Blessed is the man whose strength is in thee;
In whose heart are the highways to Zion.
Passing through the valley of Weeping they make it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength;
Every one of them appeareth before God in Zion.
O Jehovah God of hosts, hear my prayer;
Give ear, O God of Jacob.

Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.

O Jehovah of hosts,
Blessed is the man that trusteth in thee.

40. An Everlasting Dwelling-place

Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction,
And sayest, "Return, ye children of men."
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We bring our years to an end as a sigh.
The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labor and sorrow;
For it is soon gone, and we fly away.
Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?
So teach us to number our days,
That we may get us a heart of wisdom.
Return, O Jehovah; how long?
And let it repent thee concerning thy servants.

Oh satisfy us in the morning with thy lovingkindness,
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast
afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory upon their children.
And let the favor of the Lord our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

41. The Fortress of the Secret Place

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, "He is my refuge and my fortress;
My God, in whom I trust."
For he will deliver thee from the snare of the fowler,
And from the deadly pestilence.
He will cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he will give his angels charge over thee,
To keep thee in all thy ways.

They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under foot.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation.

42. Jehovah is Holy

Jehovah reigneth; let the peoples tremble:
He sitteth above the cherubim; let the earth be moved.
Jehovah is great in Zion;
And he is high above all the peoples.
Let them praise thy great and terrible name:
Holy is he.

The king's strength also loveth justice;
Thou dost establish equity;
Thou executest justice and righteousness in Jacob.
Exalt ye Jehovah our God,
And worship at his footstool:
Holy is he.

Moses and Aaron among his priests,
And Samuel among them that call upon his name;
They called upon Jehovah, and he answered them.
He spake unto them in the pillar of cloud:
They kept his testimonies,
And the statute that he gave them.
Thou answeredst them, O Jehovah our God:
Thou wast a God that forgavest them,

Though thou tookest vengeance of their doings.
Exalt ye Jehovah our God,
And worship at his holy hill;
For Jehovah our God is holy.

43. The Mercies of Jehovah

Bless Jehovah, O my soul;
And all that is within me, bless his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.
Jehovah executeth righteous acts,
And judgments for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.
Jehovah is merciful and gracious,
Slow to anger, and abundant in lovingkindness.
He will not always chide;
Neither will he keep his anger for ever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So Jehovah pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the lovingkindness of Jehovah is from everlasting to
everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.
Jehovah hath established his throne in the heavens;
And his kingdom ruleth over all.
Bless Jehovah, ye his angels,
That are mighty in strength, that fulfil his word.
Hearkening unto the voice of his word.
Bless Jehovah, all ye his hosts,
Ye ministers of his, that do his pleasure.
Bless Jehovah, all ye his works,
In all places of his dominion:
Bless Jehovah, O my soul.

44. The Majesty of Jehovah

Bless Jehovah, O my soul.
O Jehovah my God, thou art very great;
Thou art clothed with honor and majesty:
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh winds his messengers;
Flames of fire his ministers;
Who laid the foundations of the earth,
That it should not be moved for ever.
Thou coveredst it with the deep as with a vesture;
The waters stood above the mountains.
At thy rebuke they fled;

At the voice of thy thunder they hasted away
(The mountains rose, the valleys sank down)
Unto the place which thou hadst founded for them.
Thou hast set a bound that they may not pass over
That they turn not again to cover the earth.
He sendeth forth springs into the valleys;
They run among the mountains;
They give drink to every beast of the field;
The wild asses quench their thirst.
By them the birds of the heavens have their habitation;
They sing among the branches.
He watereth the mountains from his chambers:
The earth is filled with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth,
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread that strengtheneth man's heart.
The trees of Jehovah are filled with moisture,
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir-trees are her house.
The high mountains are for the wild goats;
The rocks are a refuge for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night,
Wherein all the beasts of the forest creep forth.
The young lions roar after their prey,
And seek their food from God.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labor until the evening.
O Jehovah, how manifold are thy works!

In wisdom hast thou made them all:
The earth is full of thy riches.
Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships;
There is leviathan, whom thou hast formed to play therein.
These wait all for thee,
That thou mayest give them their food in due season.
Thou givest unto them, they gather;
Thou openest thy hand, they are satisfied with good.
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy Spirit, they are created;
And thou renewest the face of the ground.
Let the glory of Jehovah endure for ever;
Let Jehovah rejoice in his works:
Who looketh on the earth, and it trembleth;
He toucheth the mountains, and they smoke.
I will sing unto Jehovah as long as I live:
I will sing praise to my God while I have any being.
Let my meditation be sweet unto him:
I will rejoice in Jehovah.
Let sinners be consumed out of the earth.
And let the wicked be no more.
Bless Jehovah, O my soul.
Praise ye Jehovah.

45. A National Anthem

Oh give thanks unto Jehovah, call upon his name;
Make known among the peoples his doings.
Sing unto him, sing praises unto him;
Talk ye of all his marvellous works.

Glory ye in his holy name:
Let the heart of them rejoice that seek Jehovah.
Seek ye Jehovah and his strength;
Seek his face evermore.
Remember his marvellous works that he hath done,
His wonders, and the judgments of his mouth,
O ye seed of Abraham his servant,
Ye children of Jacob, his chosen ones.
He is Jehovah our God:
His judgments are in all the earth.
He hath remembered his covenant for ever,
The word which he commanded to a thousand generations,
The covenant which he made with Abraham,
And his oath unto Isaac,
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
Saying, "Unto thee will I give the land of Canaan,
The lot of your inheritance;"
When they were but a few men in number,
Yea, very few, and sojourners in it.
And they went about from nation to nation,
From one kingdom to another people.
He suffered no man to do them wrong;
Yea, he reproved kings for their sakes,
Saying, "Touch not mine anointed ones,
And do my prophets no harm."
And he called for a famine upon the land;
He brake the whole staff of bread.
He sent a man before them;
Joseph was sold for a servant:
His feet they hurt with fetters:
He was laid in chains of iron,
Until the time that his word came to pass,
The word of Jehovah tried him.
The king sent and loosed him;

Even the ruler of peoples, and let him go free.
He made him lord of his house,
And ruler of all his substance;
To bind his princes at his pleasure,
And teach his elders wisdom.
Israel also came into Egypt;
And Jacob sojourned in the land of Ham.
And he increased his people greatly,
And made them stronger than their adversaries.
He turned their heart to hate his people,
To deal subtly with his servants.
He sent Moses his servant,
And Aaron whom he had chosen.
They set among them his signs,
And wonders in the land of Ham.
He sent darkness, and made it dark;
And they rebelled not against his words.
He turned their waters into blood,
And slew their fish.
Their land swarmed with frogs
In the chambers of their kings.
He spake, and there came swarms of flies,
And lice in all their borders.
He gave them hail for rain,
And flaming fire in their land.
He smote their vines also and their fig-trees,
And brake the trees of their borders.
He spake, and the locust came,
And the grasshopper, and that without number,
And did eat up every herb in their land,
And did eat up the fruit of their ground.
He smote also all the first-born in their land,
The chief of all their strength.
And he brought them forth with silver and gold;
And there was not one feeble person among his tribes.
Egypt was glad when they departed;

For the fear of them had fallen upon them.
He spread a cloud for a covering,
And fire to give light in the night.
They asked, and he brought quails,
And satisfied them with the bread of heaven.
He opened the rock, and waters gushed out;
They ran in the dry places like a river.
For he remembered his holy word,
And Abraham his servant.
And he brought forth his people with joy,
And his chosen with singing.
And he gave them the lands of the nations;
And they took the labor of the peoples in possession:
That they might keep his statutes,
And observe his laws.
Praise ye Jehovah.

46. The Great Deliverer

Oh give thanks unto Jehovah; for he is good;
For his lovingkindness endureth for ever.
Let the redeemed of Jehovah say so,
Whom he hath redeemed from the hand of the adversary,
And gathered out of the lands,
From the east and from the west,
From the north and from the south.

They wandered in the wilderness in a desert way;
They found no city of habitation.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto Jehovah in their trouble,
And he delivered them out of their distresses,
He led them also by a straight way,
That they might go to a city of habitation.
Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men!

For he satisfieth the longing soul,
And the hungry soul he filleth with good.
Such as sat in darkness and in the shadow of death,
Being bound in affliction and iron,
Because they rebelled against the words of God,
And contemned the counsel of the Most High:
Therefore he brought down their heart with labor;
They fell down, and there was none to help.
Then they cried unto Jehovah in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bonds in sunder.
Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.

Fools because of their transgression,
And because of their iniquities, are afflicted,
Their soul abhorreth all manner of food;
And they draw near unto the gates of death.
Then they cry unto Jehovah in their trouble,
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth them from their destructions.
Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men!
And let them offer the sacrifices of thanksgiving,
And declare his works with singing.

They that go down to the sea in ships,
That do business in great waters;
These see the works of Jehovah,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,

Which lifteth up the waves thereof.
They mount up to the heavens, they go down again to
the depths:
Their soul melteth away because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wits' end.
Then they cry unto Jehovah in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they are quiet;
So he bringeth them unto their desired haven.
Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men!
Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders.

He turneth rivers into a wilderness,
And watersprings into a thirsty ground;
A fruitful land into a salt desert,
For the wickedness of them that dwell therein.
He turneth a wilderness into a pool of water,
And a dry land into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city of habitation,
And sow fields, and plant vineyards,
And get them fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And he suffereth not their cattle to decrease.
Again, they are diminished and bowed down
Through oppression, trouble, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the waste, where there
is no way.
Yet setteth he the needy on high from affliction,
And maketh him families like a flock.

The upright shall see it, and be glad;
And all iniquity shall stop her mouth.
Whoso is wise will give heed to these things;
And they will consider the lovingkindnesses of Jehovah.

47. On Israel's Departure from Egypt

When Israel went forth out of Egypt,
The house of Jacob from a people of strange language;
Judah became his sanctuary,
Israel his dominion.

The sea saw it, and fled;
The Jordan was driven back.
The mountains skipped like rams,
The little hills like lambs.

What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
Ye mountains, that ye skip like rams;
Ye little hills, like lambs?

Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob,
Who turned the rock into a pool of water,
The flint into a fountain of waters.

48. Praise ye Jehovah

Oh praise Jehovah, all ye nations;
Laud him, all ye peoples.
For his lovingkindness is great toward us;
And the truth of Jehovah endureth for ever.
Praise ye Jehovah.

49. Jehovah is thy Keeper

I will lift up mine eyes unto the mountains:
From whence shall my help come?

My help cometh from Jehovah,
Who made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep.

Jehovah is thy keeper:
Jehovah is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

Jehovah will keep thee from all evil;
He will keep thy soul.
Jehovah will keep thy going out and thy coming in
From this time forth and for evermore.

50. On Return from Captivity

When Jehovah brought back those that returned to Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
"Jehovah hath done great things for them."
Jehovah hath done great things for us,
Whereof we are glad.
Turn again our captivity, O Jehovah,
As the streams in the South.
They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing seed for sowing,
Shall doubtless come again with joy, bringing his sheaves
with him.

51. An Elegy

By the rivers of Babylon,
There we sat down, yea, we wept,

When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
"Sing us one of the songs of Zion."
How shall we sing Jehovah's song
In a foreign land?
If I forget thee, O Jerusalem,
Let my right hand forget her skill.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy.
Remember, O Jehovah, against the children of Edom
The day of Jerusalem;
Who said, "Rase it, rase it,
Even to the foundation thereof."
O daughter of Babylon, that art to be destroyed,
Happy shall he be, that rewardeth thee
As thou hast served us.
Happy shall he be, that taketh and dasheth thy little ones
Against the rock.

52. Praise ye Jehovah

Praise ye Jehovah.
Praise ye Jehovah from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his host.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that are above the heavens.
Let them praise the name of Jehovah:
For he commanded, and they were created.

He hath also established them for ever and ever:
He hath made a decree which shall not pass away.
Praise Jehovah from the earth,
Ye sea-monsters, and all deeps;
Fire and hail, snow and vapor;
Stormy wind, fulfilling his word;
Mountains and all hills;
Fruitful trees and all cedars;
Beasts and all cattle;
Creeping things and flying birds;
Kings of the earth and all peoples;
Princes and all judges of the earth;
Both young men and virgins;
Old men and children:
Let them praise the name of Jehovah;
For his name alone is exalted;
His glory is above the earth and the heavens.
And he hath lifted up the horn of his people,
The praise of all his saints;
Even of the children of Israel, a people near unto him.
Praise ye Jehovah.

53. A Hallelujah Hymn

Praise ye Jehovah.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with trumpet sound:
Praise him with psaltery and harp.
Praise him with timbrel and dance:
Praise him with stringed instruments and pipe.
Praise him with loud cymbals:
Praise him with high sounding cymbals.
Let everything that hath breath praise Jehovah.
Praise ye Jehovah.

54. Job

Job

Let the day perish wherein I was born,
And the night which said, "There is a man-child conceived."
Let that day be darkness;
Let not God from above seek for it,
Neither let the light shine upon it.
Let darkness and the shadow of death claim it for their own;
Let a cloud dwell upon it;
Let all that maketh black the day terrify it.
As for that night, let thick darkness seize upon it:
Let it not rejoice among the days of the year;
Let it not come into the number of the months.
Lo, let that night be barren;
Let no joyful voice come therein.
Let them curse it that curse the day,
Who are ready to rouse up leviathan.
Let the stars of the twilight thereof be dark:
Let it look for light, but have none;
Neither let it behold the eyelids of the morning:
Because it shut not up the doors of my mother's womb,
Nor hid trouble from mine eyes.
Why died I not from the womb?
Why did I not give up the ghost when my mother bare me?
Why did the knees receive me?
Or why the breasts, that I should suck?
For now should I have lain down and been quiet;

I should have slept; then had I been at rest,
With kings and counsellors of the earth,
Who built up waste places for themselves;
Or with princes that had gold,
Who filled their houses with silver:
Or as a hidden untimely birth I had not been,
As infants that never saw light.
There the wicked cease from troubling;
And there the weary are at rest,
There the prisoners are at ease together;
They hear not the voice of the taskmaster.
The small and the great are there:
And the servant is free from his master.
Wherefore is light given to him that is in misery,
And life unto the bitter in soul;
Who long for death, but it cometh not,
And dig for it more than for hid treasures;
Who rejoice exceedingly,
And are glad, when they can find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my groanings are poured out like water.
For the thing which I fear cometh upon me,
And that which I am afraid of cometh unto me.
I am not at ease, neither am I quiet, neither have I rest;
But trouble cometh.

Job

Is there not a warfare to man upon earth?
And are not his days like the days of a hireling?
As a servant that earnestly desireth the shadow,
And as a hireling that looketh for his wages:
So am I made to possess months of misery,
And wearisome nights are appointed to me.
When I lie down, I say,

"When shall I arise, and the night be gone?"
And I am full of tossings to and fro unto the dawning
of the day.
My flesh is clothed with worms and clods of dust;
My skin closeth up, and breaketh out afresh.
My days are swifter than a weaver's shuttle,
And are spent without hope.
Oh remember that my life is a breath:
Mine eye shall no more see good.
The eye of him that seeth me shall behold me no more;
Thine eyes shall be upon me, but I shall not be.
As the cloud is consumed and vanisheth away,
So he that goeth down to Sheol shall come up no more.
He shall return no more to his house,
Neither shall his place know him any more.
Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a sea-monster,
That thou settest a watch over me?
When I say, "My bed shall comfort me,
My couch shall ease my complaint;"
Then thou scarest me with dreams,
And terrifiest me through visions:
So that my soul chooseth strangling,
And death rather than these my bones.
I loathe my life; I would not live alway:
Let me alone; for my days are vanity.
What is man, that thou shouldest magnify him,
And that thou shouldest set thy mind upon him,
And that thou shouldest visit him every morning,
And try him every moment?
How long wilt thou not look away from me,
Nor let me alone till I swallow down my spittle?
If I have sinned, what do I unto thee, O thou watcher of
men?

Why hast thou set me as a mark for thee,
So that I am a burden to myself?
And why dost thou not pardon my transgression, and
take away mine iniquity?
For now shall I lie down in the dust;
And thou wilt seek me diligently, but I shall not be.

Job

I have heard many such things:
Miserable comforters are ye all.
Shall vain words have an end?
Or what provoketh thee that thou answerest?
I also could speak as ye do;
If your soul were in my soul's stead,
I could join words together against you,
And shake my head at you.
But I would strengthen you with my mouth,
And the solace of my lips would assuage your grief.

* * *

O earth, cover not thou my blood,
And let my cry have no resting-place.
Even now, behold, my witness is in heaven,
And he that voucheth for me is on high.
My friends scoff at me:
But mine eye poureth out tears unto God,
That he would maintain the right of a man with God,
And of a son of man with his neighbor!
For when a few years are come,
I shall go the way whence I shall not return.
My spirit is consumed, my days are extinct,
The grave is ready for me.
Surely there are mockers with me,
And mine eye dwelleth upon their provocation.
Give now a pledge, be surety for me with thyself;
Who is there that will strike hands with me?

For thou hast hid their heart from understanding:
Therefore shalt thou not exalt them.
He that denounceth his friends for a prey,
Even the eyes of his children shall fail.
But he hath made me a byword of the people;
And they spit in my face.
Mine eye also is dim by reason of sorrow,
And all my members are as a shadow.
Upright men shall be astonished at this,
And the innocent shall stir up himself against the godless.
Yet shall the righteous hold on his way,
And he that hath clean hands shall wax stronger and stronger.
But as for you all, come on now again;
And I shall not find a wise man among you.
My days are past, my purposes are broken off,
Even the thoughts of my heart.
They change the night into day:
"The light," say they, "is near unto the darkness."
If I look for Sheol as my house;
If I have spread my couch in the darkness;
If I have said to corruption, "Thou art my father;"
To the worm, "Thou art my mother, and my sister;"
Where then is my hope?
And as for my hope, who shall see it?
It shall go down to the bars of Sheol,
When once there is rest in the dust.

Bildad

How long will ye hunt for words?
Consider, and afterwards we will speak.
Wherefore are we counted as beasts,
And are become unclean in your sight?
Thou that tearest thyself in thine anger,
Shall the earth be forsaken for thee?
Or shall the rock be removed out of its place?

Yea, the light of the wicked shall be put out,
And the spark of his fire shall not shine.

* * *

His remembrance shall perish from the earth,
And he shall have no name in the street.
He shall be driven from light into darkness,
And chased out of the world.
He shall have neither son nor son's son among his people,
Nor any remaining where he sojourned.
They that come after shall be astonished at his day,
As they that went before were affrighted.
Surely such are the dwellings of the unrighteous,
And this is the place of him that knoweth not God.

Job

How long will ye vex my soul,
And break me in pieces with words?
These ten times have ye reproached me:
Ye are not ashamed that ye deal hardly with me.
And be it indeed that I have erred,
Mine error remaineth with myself.
If indeed ye will magnify yourselves against me,
And plead against me my reproach;
Know now that God hath subverted me in my cause,
And hath compassed me with his net.
Behold, I cry out of wrong, but I am not heard:
I cry for help, but there is no justice.
He hath walled up my way that I cannot pass,
And hath set darkness in my paths.
He hath stripped me of my glory,
And taken the crown from my head.
He hath broken me down on every side, and I am gone;
And my hope hath he plucked up like a tree.
He hath also kindled his wrath against me,
And he counteth me unto him as one of his adversaries.

His troops come on together,
And cast up their way against me,
And encamp round about my tent.
He hath put my brethern far from me,
And mine acquaintance are wholly estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.
They that dwell in my house, and my maids, count me
for a stranger:
I am an alien in their sight.
I call unto my servant, and he giveth me no answer,
Though I entreat him with my mouth.
My breath is strange to my wife,
And my supplication to the children of mine own mother.
Even young children despise me;
If I arise, they speak against me.
All my familiar friends abhor me,
And they whom I loved are turned against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.
Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock for ever!
But as for me I know that my Redeemer liveth,
And at last he will stand up upon the earth:
And after my skin, even this body, is destroyed,
Then without my flesh shall I see God;
Whom I, even I, shall see, on my side,
And mine eyes shall behold, and not as a stranger.
My heart is consumed within me.
If ye say, "How we will persecute him!"

And that the root of the matter is found in me;
Be ye afraid of the sword:
For wrath bringeth the punishments of the sword,
That ye may know there is a judgment.

Zophar

Therefore do my thoughts give answer to me,
Even by reason of my haste that is in me.
I have heard the reproof which putteth me to shame;
And the spirit of my understanding answereth me.
Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?
Though his height mount up to the heavens,
And his head reach unto the clouds;
Yet he shall perish for ever like his own dung:
They that have seen him shall say, "Where is he?"
He shall fly away as a dream, and shall not be found:
Yea, he shall be chased away as a vision of the night.
The eye which saw him shall see him no more;
Neither shall his place any more behold him.
His children shall seek the favor of the poor,
And his hands shall give back his wealth.
His bones are full of his youth,
But it shall lie down with him in the dust.

Job

Hear diligently my speech;
And let this be your consolations.
Suffer me, and I also will speak;
And after that I have spoken, mock on.
As for me, is my complaint to man?
And why should I not be impatient?
Mark me, and be astonished,
And lay your hand upon your mouth.

Even when I remember I am troubled,
And horror taketh hold on my flesh.
Wherefore do the wicked live,
Become old, yea, wax mighty in power?
Their seed is established with them in their sight,
And their offspring before their eyes.
Their houses are safe from fear,
Neither is the rod of God upon them.
Their bull gendereth, and faileth not;
Their cow calveth, and casteth not her calf.
They send forth their little ones like a flock,
And their children dance.
They sing to the timbrel and harp,
And rejoice at the sound of the pipe.
They spend their days in prosperity,
And in a moment they go down to Sheol.
And they say unto God, "Depart from us;
For we desire not the knowledge of thy ways.
What is the Almighty, that we should serve him?
And what profit should we have, if we pray unto him?"
Lo, their prosperity is not in their hand:
The counsel of the wicked is far from me.
How oft is it that the lamp of the wicked is put out?
That their calamity cometh upon them?
That God distributeth sorrows in his anger?
That they are as stubble before the wind,
And as chaff that the storm carrieth away?
Ye say, "God layeth up his iniquity for his children."
Let him recompense it unto himself, that he may know it:
Let his own eyes see his destruction,
And let him drink of the wrath of the Almighty.
For what careth he for his house after him,
When the number of his months is cut off?
Shall any teach God knowledge,
Seeing he judgeth those that are high?
One dieth in his full strength,

Being wholly at ease and quiet:
His pails are full of milk,
And the marrow of his bones is moistened.
Another dieth in bitterness of soul,
And never tasteth of good.
They lie down alike in the dust,
And the worm covereth them.

Jehovah (out of the whirlwind):

Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.
Where wast thou when I laid the foundations of the earth?
Declare, it thou hast understanding.
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner-stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy?

* * *

Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place;
That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
It is changed as clay under the seal;
And all things stand forth as a garment:
And from the wicked their light is withholden,
And the high arm is broken.
Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?

Hast thou comprehended the earth in its breadth?
Declare, if thou knowest it all.
Where is the way to the dwelling of light?
And as for darkness, where is the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?
Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great!
Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is;
On the wilderness, wherein there is no man;
To satisfy the waste and desolate ground,
And to cause the tender grass to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters hide themselves and become like stone,
And the face of the deep is frozen.
Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the Mazzaroth in their season?
Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they may go,

And say unto thee, "Here we are?"
Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
When the dust runneth into a mass,
And the clods cleave fast together?
Canst thou hunt the prey for the lioness,
Or satisfy the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his prey,
When his young ones cry unto God,
And wander for lack of food?
Knowest thou the time when the wild goats of the rock
bring forth?
Or canst thou mark when the hinds do calve?
Canst thou number the months that they fulfil?
Or knowest thou the time when they bring forth?
They bow themselves, they bring forth their young,
They cast out their pains.
Their young ones become strong, they grow up in the
open field;
They go forth, and return not again.

* * *

Is it by thy wisdom that the hawk soareth,
And stretcheth her wings toward the south?
Is it at thy command that the eagle mounteth up,
And make her nest on high?
On the cliff she dwelleth, and maketh her home,
Upon the point of the cliff, and the stronghold.
From thence she spieth out the prey;
Her eyes behold it afar off.
Her young ones also suck up blood:
And where the slain are, there is she.

55. A Song of Deliverance

Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?
When evil-doers came upon me to eat up my flesh,
Even mine adversaries and my foes, they stumbled and fell.
Though a host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.
One thing have I asked of Jehovah, that will I seek after:
That I may dwell in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.
For in the day of trouble he will keep me secretly in his pavilion:
In the covert of his tabernacle will he hide me;
He will lift me up upon a rock.
And now shall my head be lifted up above mine enemies round about me;
And I will offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto Jehovah.

Hear, O Jehovah, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, "Seek ye my face;" my heart said unto thee, "Thy face, Jehovah, will I seek."
Hide not thy face from me;
Put not thy servant away in anger:
Thou hast been my help;
Cast me not off, neither forsake me, O God of my salvation.

When my father and my mother forsake me,
Then Jehovah will take me up.
Teach me thy way, O Jehovah;
And lead me in a plain path,
Because of mine enemies.
Deliver me not over unto the will of mine adversaries:
For false witnesses are risen up against me,
And such as breathe out cruelty.
I had fainted, unless I had believed to see the goodness of
Jehovah
In the land of the living.
Wait for Jehovah:
Be strong, and let thy heart take courage;
Yea, wait thou for Jehovah.

56. Jehovah, the Searcher of the Heart

O Jehovah, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Jehovah, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thy hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.

If I say, "Surely the darkness shall overwhelm me,
And the light about me shall be night;"
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.
For thou didst form my inward parts:
Thou didst cover me in my mother's womb.
I will give thanks unto thee; for I am fearfully and
wonderfully made:
Wonderful are thy works;
And that my soul knoweth right well.
My frame was not hidden from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see mine unformed substance;
And in thy book they were all written,
Even the days that were ordained for me,
When as yet there was none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the
sand:
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloodthirsty men.
For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O Jehovah, that hate thee?
And am not I grieved with those that rise up against thee?
I hate them with perfect hatred:
They are become mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts;
And see if there by any wicked way in me,
And lead me in the way evelasting.

57. My Beloved!

The voice of my beloved! behold, he cometh,
Leaping upon the mountains,
Skipping upon the hills.
My beloved is like a roe or a young hart:
Behold, he standeth behind our wall;
He looketh in at the windows;
He glanceth through the lattice.

My beloved spake, and said unto me,
"Rise up, my love, my fair one, and come away.
For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in our land;
The fig-tree ripeneth her green figs,
And the vines are in blossom;
They give forth their fragrance.
Arise, my love, my fair one, and come away.
O my dove, that art in the clefts of the rock,
In the covert of the steep place,
Let me see thy countenance,
Let me hear thy voice;
For sweet is thy voice, and thy countenance is comely."

Take us the foxes, the little foxes,
That spoil the vineyards;
For our vineyards are in blossom.
My beloved is mine, and I am his:
He feedeth his flock among the lilies.
Until the day be cool, and the shadows flee away,
Turn, my beloved, and be thou like a roe or a young hart
Upon the mountains of Bether.

By night on my bed
I sought him whom my soul loveth:
I sought him, but I found him not.
I said, "I will rise now, and go about the city;
In the streets and in the broad ways
I will seek him whom my soul loveth:"
I sought him, but I found him not.
The watchmen that go about the city found me;
To whom I said, "Saw ye him whom my soul loveth?"
It was but a little that I passed from them,
When I found him whom my soul loveth:
I held him, and would not let him go,
Until I had brought him into my mother's house,
And into the chamber of her that conceived me.

I adjure you, O daughters of Jerusalem,
By the roes, or by the hinds of the field,
That ye stir not up, nor awake my love,
Until he please.

58. My Beloved in Absence

I was asleep, but my heart waked:
It is the voice of my beloved that knocketh, saying,
"Open to me, my sister, my love, my dove, my undefiled;
For my head is filled with dew,
My locks with the drops of the night."
I have put off my garment; how shall I put it on?
I have washed my feet; how shall I defile them?
My beloved put in his hand by the hole of the door,
And my heart was moved for him.
I rose up to open to my beloved;
And my hands dropped with myrrh,
And my fingers with liquid myrrh,
Upon the handles of the bolt.
I opened to my beloved;
But my beloved had withdrawn himself, and was gone.

My soul had failed me when he spake:
I sought him, but I could not find him;
I called him, but he gave me no answer.
The watchmen that go about the city found me,
They smote me, they wounded me;
The keepers of the walls took away my mantle from me.
I adjure you, O daughters of Jerusalem,
If ye find my beloved,
That ye tell him, that I am sick from love.

What is thy beloved more than another beloved,
O thou fairest among women?
What is thy beloved more than another beloved,
That thou dost so adjure us?

My beloved is white and ruddy,
The chiefest among ten thousand.
His head is as the most fine gold;
His locks are bushy, and black as a raven.
His eyes are like doves beside the water-brooks,
Washed with milk, and fitly set.
His cheeks are as a bed of spices,
As banks of sweet herbs:
His lips are as lilies, dropping liquid myrrh.
His hands are as rings of gold set with beryl:
His body is as ivory work overlaid with sapphires.
His legs are as pillars of marble, set upon sockets of fine gold:
His aspect is like Lebanon, excellent as the cedars.
His mouth is most sweet;
Yea, he is altogether lovely.
This is my beloved, and this is my friend,
O daughters of Jerusalem.

Whither is thy beloved gone,
O thou fairest among women?

Whither hath thy beloved turned him,
That we may seek him with thee?

My beloved is gone down to his garden,
To the beds of spices,
To feed in the gardens, and to gather lilies.
I am my beloved's, and my beloved is mine:
He feedeth his flock among the lilies.

Part III

REFLECTION

"The book is unsurpassed for keenness, for wit, for insight, for the charm of concentrated expression, but its permanent value lies in the fact that it presents the wise life as the life grounded in the fear of God."

—Wood and Grant, *The Bible as Literature*.

REFLECTION

(59) Where no wise guidance is, the people falleth;
But in the multitude of counsellors there is safety.

* *

(60) Heaviness in the heart of a man maketh it stoop;
But a good word maketh it glad.

* *

(61) Righteousness exalteth a nation;
But sin is a reproach to any people.

* *

(62) A soft answer turneth away wrath;
But a grievous word stirreth up anger.

* *

(63) Better is a dinner of herbs, where love is,
Than a stalled ox and hatred therewith.

* *

(64) Pleasant words are as a honeycomb,
Sweet to the soul, and health to the bones.

* *

(65) He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city.

* *

(66) The words of a man's mouth are as deep waters;
The wellspring of wisdom is as a flowing brook.

* *

(67) The spirit of a man will sustain his infirmity;
But a broken spirit who can bear?

* *

(68) He that maketh many friends doeth it to his own destruction;
But there is a friend that sticketh closer than a brother.

* *

(69) The discretion of a man maketh him slow to anger;
And it is his glory to pass over a transgression.

* *

(70) The glory of young men is their strength;
And the beauty of old men is the hoary head.

* *

(71) Seest thou a man diligent in his business? he shall stand before kings;
He shall not stand before mean men.

* *

(72) I went by the field of the sluggard,
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
Then I beheld, and considered well;
I saw, and received instruction:
Yet a little sleep, a little slumber,
A little folding of the hands to sleep;
So shall thy poverty come as a robber,
And thy want as an armed man.

* *

(73) A word fitly spoken
Is like apples of gold in network of silver.

* *

(74) Where there is no vision, the people cast off restraint;
But he that keepeth the law, happy is he.

* *

(75) A man's pride shall bring him low;
But he that is of a lowly spirit shall obtain honor.

* *

(76) There are four things which are little upon the earth,
But they are exceeding wise:
The ants are a people not strong:
Yet they provide their food in the summer;
The conies are but a feeble folk,
Yet make they their houses in the rocks;
The locusts have no king,
Yet go they forth all of them by bands;
The lizard taketh hold with her hands,
Yet is she in kings' palaces.

* *

(77) There are three things which are stately in their march,
Yea, four which are stately in their going:
The lion, which is mightest among beasts,
And turneth not away for any;
The greyhound; the he-goat also;
And the king against whom there is no rising up.

Part IV

ESSAY

"Sincere work is good work, be it never so humble; and sincere work is not only an indestructible delight to the worker by its very genuinenss, but is immortal in the best sense, for it lives for ever in its influence." —George Henry Lewes, *Success in Literature.*

"An essay, then, may be written either to persuade or merely to explain; but in either case it is usually written to show the inside." —Charles S. Baldwin, *How to Write: a Handbook Based on the English Bible.*

ESSAY

78. On Times and Seasons

For everything there is a season, and a time for every purpose under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace. What profit hath he that worketh in that wherein he laboreth? I have seen the travail which God hath given to the sons of men to be exercised therewith. He hath made everything beautiful in its time: also he hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end. I know that there is nothing better for them, than to rejoice, and to do good so long as they live. And also that every man should eat and drink, and enjoy good in all his labor, is the gift of God. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it; and God hath done it, that men should fear before him. That which is hath been long ago; and that which is to be hath long ago been: and God seeketh again that which is passed away.

And moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of

righteousness, that wickedness was there. I said in my heart, "God will judge the righteous and the wicked;" for there is a time there for every purpose and for every work. I said in my heart, "It is because of the sons of men, that God may prove them, and that they may see that they themselves are but as beasts." For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man hath no preëminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth? Wherefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him?

Then I returned and saw all the oppressions that are done under the sun: and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead that have been long dead more than the living that are yet alive; yea, better than them both did I esteem him that hath not yet been, who hath not seen the evil work that is done under the sun.

Then I saw all labor and every skilful work, that for this a man is envied of his neighbor. This also is vanity and a striving after wind. The fool foldeth his hands together, and eateth his own flesh. Better is a handful, with quietness, than two handfuls with labor and striving after wind.

Then I returned and saw vanity under the sun. There is one that is alone, and he hath not a second; yea, he hath neither son nor brother; yet is there no end of all his labor, neither are his eyes satisfied with riches. "For

whom then," saith he, "do I labor, and deprive my soul of good?" This also is vanity, yea, it is a sore travail.

79. On the Vanity of Desire

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this also is vanity. When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, save the beholding of them with his eyes? The sleep of a laboring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep.

There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt: and those riches perish by evil adventure; and if he hath begotten a son, there is nothing in his hand. As he came forth from his mother's womb, naked shall he go again as he came, and shall take nothing for his labor, which he may carry away in his hand. And this also is a grievous evil, that in all points as he came, so shall he go: and what profit hath he that he laboreth for the wind? All his days also he eateth in darkness, and he is sore vexed, and hath sickness and wrath.

Behold, that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labor, wherein he laboreth under the sun, all the days of his life which God hath given him: for this is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor—this is the gift of God. For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

There is an evil which I have seen under the sun, and it is heavy upon men: a man to whom God giveth riches, wealth, and honor, so that he lacketh nothing for his soul of all that he desireth, yet God giveth him not power to

eat thereof, but an alien eateth it; this is vanity, and it is an evil disease. If a man beget a hundred children, and live many years, so that the days of his years are many, but his soul be not filled with good, and moreover he have no burial; I say, that an untimely birth is better than he: for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness; moreover it hath not seen the sun nor known it; this hath rest rather than the other: yea, though he live a thousand years twice told, and yet enjoy no good, do not all go to one place?

All the labor of man is for his mouth, and yet the appetite is not filled. For what advantage hath the wise more than the fool? or what hath the poor man, that knoweth how to walk before the living? Better is the sight of the eyes than the wandering of the desire: this also is vanity and a striving after wind.

Whatsoever hath been, the name thereof was given long ago; and it is known what man is; neither can he contend with him that is mightier than he. Seeing there are many things that increase vanity, what is man the better? For who knoweth what is good for man in his life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

80. On the Vanity of Youth

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put

away evil from thy flesh; for youth and the dawn of life are vanity. Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, "I have no pleasure in them;" before the sun, and the light, and the moon, and the stars, are darkened, and the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea, they shall be afraid of that which is high, and terrors shall be in the way; and the almond-tree shall blossom, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his everlasting home, and the mourners go about the streets: before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern, and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it.

"Vanity of vanities," saith the Preacher; "all is vanity."

81. On the Nature of Temptation

Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Let no man say when he is tempted, "I am tempted of God;" for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death. Be not deceived, my beloved brethren. Every good gift and every perfect gift

is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of first-fruits of his creatures.

Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

82. On Respect of Persons

My brethern, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, "Sit thou here in a good place;" and ye say to the poor man, "Stand thou there, or sit under my footstool;" do ye not make distinctions among yourselves, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them

that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats? Do not they blaspheme the honorable name by which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, "Thou shalt love thy neighbor as thyself," ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, "Do not commit adultery," said also, "Do not kill." Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment.

83. On Faith and Works

What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, "Go in peace, be ye warmed and filled;" and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, "Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith." Thou believest that God is one; thou doest well: the demons also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture

was fulfilled which saith, "And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God." Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

84. On the Tongue

Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame, it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

85. On True Wisdom

Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

Part V

PROPHECY

"The word unto the prophet spoken
Was writ on tables yet unbroken;
The word by seers or sibyls told
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost."

—EMERSON, *The Problem.*

RHAPSODY

86. The Coming of a Deliverer

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

87. An Age of Peace

And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall

he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious.

88. Behold, your God!

"Comfort ye, comfort ye my people," saith your God. "Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins."

The voice of one that crieth, "Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it."

The voice of one saying, "Cry."

And one said, "What shall I cry? All flesh is grass,

and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass."

"The grass withereth, the flower fadeth; but the word of our God shall stand for ever."

"O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, 'Behold, your God!'"

"Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young."

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of Jehovah, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of justice, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All the nations are as nothing before him; they are accounted by him as less than nothing, and vanity.

"To whom then will ye liken God? or what likeness will ye compare unto him? The image, a workman hath cast it, and the goldsmith overlayeth it with gold, and casteth for it silver chains. He that is too impoverished for such an oblation chooseth a tree that will not rot; he

seeketh unto him a skilful workman to set up a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth princes to nothing; that maketh the judges of the earth as vanity. Yea, they have not been planted; yea, they have not been sown; yea, their stock hath not taken root in the earth: moreover he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble. 'To whom then will ye liken me, that I should be equal to him?' saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

"Why sayeth thou, O Jacob, and speakest, O Israel, 'My way is hid from Jehovah, and the justice due to me is passed away from my God?' Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

89. Thy God Reigneth

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the un-

circumcised and the unclean. Shake thyself from the dust; arise, sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion.

For thus saith Jehovah, "Ye were sold for nought; and ye shall be redeemed without money." For thus saith the Lord Jehovah, "My people went down at the first into Egypt to sojourn there: and the Assyrian hath oppressed them without cause." "Now therefore, what do I here," saith Jehovah, "seeing that my people is taken away for nought?" "They that rule over them do howl," saith Jehovah, "and my name continually all the day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I."

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, "Thy God reigneth!" The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem. Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God.

90. The Man of Sorrows!

Who hath believed our message? and to whom hath the arm of Jehovah been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men

hide their face he was despised; and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due? And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

91. Behold, a Leader and Commander!

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea,

come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. "For my thoughts are not your thoughts, neither are your ways my ways," saith Jehovah. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands." Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.

92. Rejoice, O Daughter of Zion

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more. In that day it shall be said to Jerusalem, "Fear thou not; O Zion, let not thy hands be slack." Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.

"I will gather them that sorrow for the solemn assembly, who were of thee; to whom the burden upon her was a reproach. Behold, at that time I will deal with all them that afflict thee; and I will save that which is lame, and gather that which was driven away; and I will make them a praise and a name, whose shame hath been in all the earth. At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes," saith Jehovah.

93. Behold, thy King!

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off; and he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the River to the ends of the earth.

As for thee also, because of the blood of thy covenant I have set free thy prisoners from the pit wherein is no water. Turn you to the stronghold, ye prisoners of

hope: even to-day do I declare that I will render double unto thee. For I have bent Judah for me, I have filled the bow with Ephraim; and I will stir up thy sons, O Zion, against thy sons, O Greece, and will make thee as the sword of a mighty man. And Jehovah shall be seen over them; and his arrow shall go forth as the lightning; and the Lord Jehovah will blow the trumpet, and will go with whirlwinds of the south. Jehovah of hosts will defend them; and they shall devour, and shall tread down the sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, like the corners of the altar. And Jehovah their God will save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted on high over his land. For how great is his goodness, and how great is his beauty! grain shall make the young men flourish, and new wine the virgins.

INVECTIVE

94. Against Babylon

Make sharp the arrows, hold firm the shields: Jehovah hath stirred up the spirit of the kings of the Medes; because his purpose is against Babylon, to destroy it: for it is the vengeance of Jehovah, the vengeance of his temple. Set up a standard against the walls of Babylon, make the watch strong, set the watchmen, prepare the ambushes; for Jehovah hath both purposed and done that which he spake concerning the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy covetousness. Jehovah of hosts hath sworn by himself, saying, "Surely I will fill thee with men, as with the canker-worm; and they shall lift up a shout against thee."

He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens. When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries. Every man is become brutish and is without knowledge; every goldsmith is put to shame by his image; for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of their visitation they shall perish. The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance: Jehovah of hosts is his name.

95. Against Tyre

The word of Jehovah came again unto me, saying, "And thou, son of man, take up a lamentation over Tyre; and say unto Tyre, 'O thou that dwellest at the entry of the sea, that art the merchant of the peoples unto many isles, thus saith the Lord Jehovah: "Thou, O Tyre, hast said, 'I am perfect in beauty.' Thy borders are in the heart of the seas; thy builders have perfected thy beauty. They have made all thy planks of fir-trees from Senir; they have taken a cedar from Lebanon to make a mast for thee. Of the oaks of Bashan have they made thine oars; they have made thy benches of ivory inlaid in box-wood, from the isles of Kittim. Of fine linen with broidered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thine awning. The inhabitants of Sidon and Arvad were thy rowers: thy wise men, O Tyre, were in thee, they were thy pilots. The old men of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to deal in thy merchandise. Persia and Lud and Put were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and valorous men were in thy towers; they hanged their shields upon thy walls round about; they have perfected thy beauty.

" ' "Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded for thy wares. Javan, Tubal, and Meshech, they were thy traffickers; they traded the persons of men and vessels of brass for thy merchandise. They of the house of Togarmah traded for thy wares with horses and warhorses and mules. The men of Dedan were thy traffickers; many isles were the mart of

thy hand: they brought thee in exchange horns of ivory and ebony. Syria was thy merchant by reason of the multitude of thy handiworks: they traded for thy wares with emeralds, purple, and broidered work, and fine linen, and coral, and rubies. Judah, and the land of Israel, they were thy traffickers: they traded for thy merchandise wheat of Minnith, and pannag, and honey, and oil, and balm. Damascus was thy merchant for the multitude of thy handiworks, by reason of the multitude of all kinds of riches, with the wine of Helbon, and white wool. Vedan and Javan traded with yarn for thy wares: bright iron, cassia, and calamus, were among thy merchandise. Dedan was thy trafficker in precious cloths for riding. Arabia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and goats, in these were they thy merchants. The traffickers of Sheba and Raamah, they were thy traffickers; they traded for thy wares with the chief of all spices, and with all precious stones, and gold. Haran and Canneh and Eden, the traffickers of Sheba, Asshur and Chilmad, were thy traffickers. These were thy traffickers in choice wares, in wrappings of blue and broidered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise. The ships of Tarshish were thy caravans for thy merchandise: and thou wast replenished, and made very glorious in the heart of the seas.

" ' "Thy rowers have brought thee into great waters: the east wind hath broken thee in the heart of the seas. Thy riches, and thy wares, thy merchandise, thy mariners, and thy pilots, thy calkers, and the dealers in thy merchandise, and all thy men of war, that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin. At the sound of the cry of thy pilots the suburbs shall shake. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships; they shall stand

upon the land, and shall cause their voice to be heard over thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes: and they shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of soul with bitter mourning. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, 'Who is there like Tyre, like her that is brought to silence in the midst of the sea? When thy wares went forth out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time that thou wast broken by the seas in the depths of the waters, thy merchandise and all thy company did fall in the midst of thee. All the inhabitants of the isles are astonished at thee, and their kings are horribly afraid; they are troubled in their countenance. The merchants among the peoples hiss at thee; thou art become a terror, and thou shalt nevermore have any being.' " ' "

96. Against Damascus

The burden of Damascus.

"Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. The cities of Aroer are forsaken; they shall be for flocks, which shall lie down, and none shall make them afraid. And the fortress shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria; they shall be as the glory of the children of Israel," saith Jehovah of hosts.

"And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the standing grain, and his arm reapeth the ears; yea, it shall be as when one gleaneth ears in the valley of Rephaim. Yet there shall be left therein gleanings, as the shaking of an olive-tree, two or three berries

in the top of the uppermost bough, four or five in the outmost branches of a fruitful tree," saith Jehovah, the God of Israel. "In that day shall men look unto their Maker, and their eyes shall have respect to the Holy One of Israel. And they shall not look to the altars, the work of their hands; neither shall they have respect to that which their fingers have made, either the Asherim, or the sun-images. In that day shall their strong cities be as the forsaken places in the wood and on the mountain top, which were forsaken from before the children of Israel; and it shall be a desolation. For thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength; therefore thou plantest pleasant plants, and settest it with strange slips. In the day of thy planting thou hedgest it in, and in the morning thou makest thy seed to blossom; but the harvest fleeth away in the day of grief and of desperate sorrow."

Ah, the uproar of many peoples, that roar like the roaring of the seas; and the rushing of nations, that rush like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but he shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like the whirling dust before the storm. At eventide, behold, terror; and before the morning they are not. This is the portion of them that despoil us, and the lot of them that rob us.

97. Against Egypt

"Prepare ye the buckler and shield, and draw near to battle. Harness the horses, and get up, ye horsemen, and stand forth with your helmets; furbish the spears, put on the coats of mail. Wherefore have I seen it? they are dismayed and are turned backward; and their mighty ones are beaten down, and are fled apace, and look not back; terror is on every side," saith Jehovah,

"Let not the swift flee away, nor the mighty man escape; in the north by the river Euphrates have they stumbled and fallen. Who is this that riseth up like the Nile, whose waters toss themselves like the rivers? Egypt riseth up like the Nile, and his waters toss themselves like the rivers: and he saith, 'I will rise up, I will cover the earth; I will destroy cities and the inhabitants thereof.' Go up, ye horses; and rage, ye chariots; and let the mighty men go forth: Cush and Put, that handle the shield; and the Ludim, that handle and bend the bow. For that day is a day of the Lord, Jehovah of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour and be satiate, and shall drink its fill of their blood; for the Lord, Jehovah of hosts, hath a sacrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin daughter of Egypt: in vain dost thou use many medicines; there is no healing for thee. The nations have heard of thy shame, and the earth is full of thy cry; for the mighty man hath stumbled against the mighty, they are fallen both of them together."

98. Against the Nations

Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, "I am strong." Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision! for

the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto his people, and a stronghold to the children of Israel. So shall ye know that I am Jehovah your God, dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence done to the children of Judah, because they have shed innocent blood in their land. But Judah shall abide for ever, and Jerusalem from generation to generation. And I will cleanse their blood, that I have not cleansed: for Jehovah dwelleth in Zion.

99. Against Nineveh

Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Keep thy feasts, O Judah, perform thy vows; for the wicked one shall no more pass through thee; he is utterly cut off.

He that dasheth in pieces is come up against thee: keep the fortress, watch the way, make thy loins strong, fortify thy power mightily. For Jehovah restoreth the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and destroyed their vine-branches. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots flash with steel in the day of his preparation, and the cypress spears are brandished. The chariots rage in the streets; they rush to and fro in the broad ways: the appearance of them is like torches;

they run like the lightnings. He remembereth his nobles: they stumble in their march; they make haste to the wall thereof, and the mantelet is prepared. The gates of the rivers are opened, and the palace is dissolved. And it is decreed: she is uncovered, she is carried away; and her handmaids moan as with the voice of doves, beating upon their breasts.

But Nineveh hath been from of old like a pool of water: yet they flee away. "Stand, stand," they cry; but none looketh back. Take ye the spoil of silver, take the spoil of gold; for there is no end of the store, the glory of all goodly furniture. She is empty, and void, and waste; and the heart melteth, and the knees smite together, and anguish is in all loins, and the faces of them all are waxed pale. Where is the den of the lions, and the feeding-place of the young lions, where the lion and the lioness walked, the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his caves with prey, and his dens with ravin. "Behold, I am against thee," saith Jehovah of hosts, "and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard."

EMBLEM PROPHECY

100. The Potter's Vessel

The word which came to Jeremiah from Jehovah, saying, "Arise, and go down to the potter's house, and there I will cause thee to hear my words." Then I went down to the potter's house, and, behold, he was making a work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

Then the word of Jehovah came to me, saying, "O house of Israel, cannot I do with you as this potter?" saith Jehovah. "Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

101. The Broken Bottle

Thus said Jehovah, "Go, and buy a potter's earthen bottle, and take of the elders of the people, and of the elders of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the gate Harsith, and proclaim there the words that I shall tell thee;

and say, 'Hear ye the word of Jehovah, O kings of Judah, and inhabitants of Jerusalem: "Thus saith Jehovah of hosts, the God of Israel, 'Behold, I will bring evil upon this place, which whosoever heareth, his ears shall tingle.' " ' "

* * *

"Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, 'Thus saith Jehovah of hosts: "Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury in Topheth, till there be no place to bury. Thus will I do unto this place," saith Jehovah, "and to the inhabitants thereof, even making this city as Topheth: and the houses of Jerusalem, and the houses of the kings of Judah, which are defiled, shall be as the place of Topheth, even all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other gods." ' "

102. The Piece of Tile

"Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it a city, even Jerusalem: and lay siege against it, and build forts against it, and cast up a mound against it; set camps also against it, and plant battering rams against it round about. And take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel."

103. The Two Baskets of Figs

Jehovah showed me, and, behold, two baskets of figs set before the temple of Jehovah, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the

princes of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, like the figs that are first-ripe; and the other basket had very bad figs, which could not be eaten, they were so bad. Then said Jehovah unto me, "What seest thou, Jeremiah?" And I said, "Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad."

And the word of Jehovah came unto me, saying, "Thus saith Jehovah, the God of Israel: 'Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am Jehovah: and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.

" 'And as the bad figs, which cannot be eaten, they are so bad,' surely thus saith Jehovah, 'So will I give up Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt, I will even give them up to be tossed to and fro among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.' "

104. The Valley of Dry Bones

The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones. And he caused me to pass by them round about: and, behold,

there were very many in the open valley; and, lo, they were very dry. And he said unto me, "Son of man, can these bones live?" And I answered, "O Lord Jehovah, thou knowest." Again he said unto me, "Prophesy over these bones, and say unto them, 'O ye dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones: "Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah."' "

So I prophesied as I was commanded: and as I prophesied, there was a noise, and, behold, an earthquake; and the bones came together, bone to its bone. And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them. Then said he unto me, "Prophesy unto the wind, prophesy, son of man, and say to the wind, 'Thus saith the Lord Jehovah: "Come from the four winds, O breath, and breathe upon these slain, that they may live."' " So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, "Son of man, these bones are the whole house of Israel: behold, they say, 'Our bones are dried up, and our hope is lost; we are clean cut off.' Therefore prophesy, and say unto them, 'Thus saith the Lord Jehovah: "Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my Spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I, Jehovah, have spoken it and performed it,"' " saith Jehovah.

105. The Healing Waters from the Temple

And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward (for the forefront of the house was toward the east); and the waters came down from under, from the right side of the house, on the south of the altar. Then he brought me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and, behold, there ran out waters on the right side.

When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through.

And he said unto me, "Son of man, hast thou seen this?" Then he brought me, and caused me to return to the bank of the river. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me, "These waters issue forth toward the eastern region, and shall go down into the Arabah; and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and the waters of the sea shall be healed, and everything shall live whitherso-

ever the river cometh. And it shall come to pass, that fishers shall stand by it: from En-gedi even unto En-eglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many. But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing."

106. On Idolatry

They that fashion a graven image are all of them vanity; and the things that they delight in shall not profit; and their own witnesses see not, nor know: that they may be put to shame. Who hath fashioned a god, or molten an image that is profitable for nothing? Behold, all his fellows shall be put to shame; and the workmen, they are of men: let them all be gathered together, let them stand up; they shall fear, they shall be put to shame together.

The smith maketh an axe, and worketh in the coals, and fashioneth it with hammers, and worketh it with his strong arm: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint. The carpenter stretcheth out a line; he marketh it out with a pencil; he shapeth it with planes, and he marketh it out with the compasses, and shapeth it after the figure of a man, according to the beauty of a man, to dwell in a house. He heweth him down cedars, and taketh the holm-tree and the oak, and strengtheneth for himself one among the trees of the forest: he planteth a fir-tree, and the rain doth nourish it. Then shall it be for a man to burn; and he taketh thereof, and warmeth himself; yea, he kindleth it, and baketh bread: yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, "Aha, I am warm, I have seen the fire." And the residue thereof he maketh a god, even his graven image; he falleth down unto it and wor-

shippeth, and prayeth unto it, and saith, "Deliver me; for thou art my god."

They know not, neither do they consider: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none calleth to mind, neither is there knowledge nor understanding to say, "I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?" He feedeth on ashes; a deceived heart hath turned him aside; and he cannot deliver his soul, nor say, "Is there not a lie in my right hand?"

LAMENT

107. Over the Devastation of Judah

My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people are foolish, they know me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge.

I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before his fierce anger.

For thus saith Jehovah, "The whole land shall be a desolation; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it. Every city fleeth for the noise of the horsemen and bowmen; they go into the thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein. And thou, when thou art made desolate, what wilt thou do? Though thou clothest thyself with scarlet, though thou

deckest thee with ornaments of gold, though thou enlargest thine eyes with paint, in vain dost thou make thyself fair; thy lovers despise thee, they seek thy life. For I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth for breath, that spreadeth her hands, saying, 'Woe is me now! for my soul fainteth before the murderers.'"

108. Over Zion

Oh that I could comfort myself against sorrow! my heart is faint within me. Behold, the voice of the cry of the daughter of my people from a land that is very far off: "Is not Jehovah in Zion? is not her King in her?" Why have they provoked me to anger with their graven images, and with foreign vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt: I mourn; dismay hath taken hold on me. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

109. The Controversy of Jehovah

Hear ye now what Jehovah saith: "Arise, contend thou before the mountains, and let the hills hear thy voice. Hear, O ye mountains, Jehovah's controversy, and ye enduring foundations of the earth; for Jehovah hath a controversy with his people, and he will contend with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab devised, and what Balaam the son of Beor answered him; remember from Shittim unto Gilgal, that ye may know the righteous acts of Jehovah."

"Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

Part VI

GOSPEL

"The Gospel is a new term for a group of writings in narrative form, interspersed with teachings, a type of literature which in general is biography, but which does not center primary attention on the events recorded. The Gospel has a message, and events narrated are selected with reference to this message."

—Wold, *Types of Literature in the New Testament.*

"A biography should be read with an endeavor to find out what were the vital forces of the man, and what the leading principles that ruled and toned his conduct and relations."

—Tuck, in White's *Studies in Old Testament Characters.*

GOSPEL

110. The Promise of a Forerunner

There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, "Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of

the just; to make ready for the Lord a people prepared for him."

And Zacharias said unto the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." And the angel answering said unto him, "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season." And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid herself five months, saying, "Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men."

111. The Announcement to Mary

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee." But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most

High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." And Mary said unto the angel, "How shall this be, seeing I know not a man?" And the angel answered and said unto her, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. For no word from God shall be void of power." And Mary said, "Behold, the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

112. Mary's Visit to Elisabeth

And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord."

And Mary said:

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath looked upon the low estate of his handmaid:
For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is unto generations and generations
On them that fear him.
He hath showed strength with his arm;
He hath scattered the proud in the imagination of their heart.
He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away.
He hath given help to Israel his servant,
That he might remember mercy
(As he spake unto our fathers)
Toward Abraham and his seed for ever.

And Mary abode with her about three months, and returned unto her house.

113. The Birth of John the Baptist

Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, "Not so; but he shall be called John." And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, "His name is John." And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, "What then shall this child be?" For the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
And hath raised up a horn of salvation for us
In the house of his servant David
(As he spake by the mouth of his holy prophets that have been from of old),
Salvation from our enemies, and from the hand of all that hate us;
To show mercy towards our fathers,
And to remember his holy covenant;
The oath which he sware unto Abraham our father,
To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,
In holiness and righteousness before him all our days.
Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people
In the remission of their sins,
Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

114. The Birth of Jesus

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they

were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

> Glory to God in the highest,
> And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us." And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

115. The Wise-men from the East

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the

east came to Jerusalem, saying, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him." And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, "In Bethlehem of Judæa: for thus it is written through the prophet,

> And thou Bethlehem, land of Judah,
> Art in no wise least among the princes of Judah:
> For out of thee shall come forth a governor,
> Who shall be shepherd of my people Israel.

Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, "Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him." And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

116. The Flight Into Egypt

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him." And he arose and took

the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my son."

Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

> A voice was heard in Ramah,
> Weeping and great mourning,
> Rachel weeping for her children;
> And she would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, "Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life." And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

117. Childhood at Nazareth

And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

118. Boyhood Visit to Jerusalem

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished; and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing." And he said unto them, "How is it that ye sought me? knew ye not that I must be in my Father's house?" And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favor with God and men.

119. Ministry of John the Baptist

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about the Jordan, preaching the baptism of

repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet:

> The voice of one crying in the wilderness,
> Make ye ready the way of the Lord,
> Make his paths straight.
> Every valley shall be filled,
> And every mountain and hill shall be brought low;
> And the crooked shall become straight,
> And the rough ways smooth;
> And all flesh shall see the salvation of God.

He said therefore to the multitudes that went out to be baptized of him, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, 'We have Abraham to our father:' for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." And the multitudes asked him, saying, "What then must we do?" And he answered and said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." And there came also publicans to be baptized, and they said unto him, "Teacher, what must we do?" And he said unto them, "Extort no more than that which is appointed you." And soldiers also asked him, saying, "And we, what must we do?" And he said unto them, "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages."

And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy

Spirit and in fire: whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff will he burn up with unquenchable fire."

120. The First Cleansing of the Temple

And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, "Take these things hence; make not my Father's house a house of merchandise."

121. The Call of the First Disciples

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, "Put out into the deep, and let down your nets for a draught." And Simon answered and said, "Master, we toiled all night, and took nothing: but at thy word I will let down the nets." And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord." For he was amazed,

and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men." And when they had brought their boats to land, they left all, and followed him.

122. The Healing of a Paralytic

And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, "Man, thy sins are forgiven thee." And the scribes and the Pharisees began to reason, saying, "Who is this that speaketh blasphemies? Who can forgive sins, but God alone?" But Jesus perceiving their reasonings, answered and said unto them, "Why reason ye in your hearts? Which is easier, to say, 'Thy sins are forgiven thee;' or to say, 'Arise and walk?' But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, 'Arise, and take up thy couch, and go unto thy house.'" And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, "We have seen strange things to-day."

123. The Tax-gatherer's Call

And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said

unto him, "Follow me." And he forsook all, and rose up and followed him.

And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. And the Pharisees and their scribes murmured against his disciples, saying, "Why do ye eat and drink with the publicans and sinners?" And Jesus answering said unto them, "They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance."

124. Among the Grainfields

Now it came to pass on a sabbath, that he was going through the grainfields; and his disciples plucked the ears, and did eat, rubbing them in their hands. But certain of the Pharisees said, "Why do ye that which it is not lawful to do on the sabbath day?" And Jesus answering them said, "Have ye not read even this, what David did, when he was hungry, he, and they that were with him; how he entered into the house of God, and took and ate the showbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?" And he said unto them, "The Son of man is lord of the sabbath."

125. The Sermon on the Mount

[And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying:]

Blessed are the poor in spirit: for theirs in the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of

the judgment; and whosoever shall say to his brother, "Raca," shall be in danger of the council; and whosoever shall say, "Thou fool," shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for

thou canst not make one hair white or black. But let your speech be, "Yea, yea; Nay, nay:" and whatsoever is more than these is of the evil one.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men,

Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one." For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either

he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, "What shall we eat?" or, "What shall we drink?" or, "Wherewithal shall we be clothed?" For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, "Let me cast out the mote out of thine eye;" and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, "Lord, Lord," shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, "Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?" And then

will I profess unto them, "I never knew you: depart from me, ye that work iniquity."

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

[And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.]

126. The Friend of an Outcast

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee that had bidden him saw it, he spake within himself, saying, "This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner." And Jesus answering said unto him, "Simon, I have somewhat to say unto thee." And he saith, "Teacher, say on." "A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore

will love him most?" Simon answered and said, "He, I suppose, to whom he forgave the most." And he said unto him, "Thou hast rightly judged." And turning to the woman, he said unto Simon, "Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, "Thy sins are forgiven." And they that sat at meat with him began to say within themselves, "Who is this that even forgiveth sins?" And he said unto the woman, "Thy faith hath saved thee; go in peace."

127. The True Family of Jesus

And there came his mother and his brethren; and, standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, "Behold, thy mother and thy brethren without seek for thee." And he answereth them, and saith, "Who is my mother and my brethren?" And looking round on them that sat round about him, he saith, "Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother."

128. Two Parables of the Kingdom

All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them:

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy

he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

129. The Demoniac of the Gerasenes

And they arrived at the country of the Gerasenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not." For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. And Jesus asked him, "What is thy name?" And he said, "Legion;" for many demons were entered into him. And they entreated him that he would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid.

And they that saw it told them how he that was possessed with demons was made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, "Return to thy house, and declare how great things God hath done for thee." And he went his way, publishing throughout the whole city how great things Jesus had done for him.

130. A Discourse on Humility

In that hour came the disciples unto Jesus, saying, "Who then is the greatest in the kingdom of heaven?" And he called to him a little child, and set him in the midst of them, and said, "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

"Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. See

that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

"And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Then came Peter and said to him, "Lord, how oft shall my brother sin against me, and I forgive him? until seven times?" Jesus saith unto him, "I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had,

and payment to be made. The servant therefore fell down and worshipped him, saying, 'Lord, have patience with me, and I will pay thee all.' And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, 'Pay what thou owest.' So his fellow-servant fell down and besought him, saying, 'Have patience with me, and I will pay thee.' And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their Lord all that was done. Then his lord called him unto him, and saith to him, 'Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?' And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every man one brother from your hearts."

131. The Test of Discipleship

And as they went on the way, a certain man said unto him, "I will follow thee whithersoever thou goest." And Jesus said unto him, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." And he said unto another, "Follow me." But he said, "Lord, suffer me first to go and bury my father." But he said unto him, "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." And another also said, "I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house." But Jesus said unto

him, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

132. The Sending of the Seventy

Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; and salute no man on the way. And into whatsoever house ye shall enter, first say, 'Peace be to this house.' And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.' But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 'Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh.' I say unto you, It shall be more tolerable for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth

you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me."

133. The Good Samaritan

And behold, a certain lawyer stood up and made trial of him, saying, "Teacher, what shall I do to inherit eternal life?" And he said unto him, "What is written in the law? how readest thou?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And he said unto him, "Thou hast answered right: this do, and thou shalt live." But he, desiring to justify himself, said unto Jesus, "And who is my neighbor?" Jesus made answer and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, 'Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" And he said, "He that showed mercy on him." And Jesus said unto him, "Go, and do thou likewise."

134. A Visit with Mary and Martha

Now as they went on their way, he entered into a certain village: and a certain woman named Martha re-

ceived him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, "Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me." But the Lord answered and said unto her, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

135. The Parable of the Sheep-fold

"Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and

leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

136. Further Words on Humility

And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man that had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" But they held their peace. And he took him, and healed him, and let him go. And he said unto them, "Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?" And they could not answer again unto these things.

And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them, "When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, 'Give this man place;' and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when

he that hath bidden thee cometh, he may say to thee, 'Friend, go up higher:' then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

And he said to him also that had bidden him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just."

And when one of them that sat at meat with him heard these things, he said unto him, "Blessed is he that shall eat bread in the kingdom of God." But he said unto him, "A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.' And they all with one consent began to make excuse. The first said unto him, 'I have bought a field, and I must needs go out and see it; I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.' And the servant said, 'Lord, what thou didst command is done, and yet there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of those men that were bidden shall taste of my supper.' "

137. The Lost Sheep

And he spake unto them this parable, saying, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.' I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance."

138. The Lost Coin

"Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, 'Rejoice with me, for I have found the piece which I had lost.' Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

139. The Two Brothers

And he said, "A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of thy substance that falleth to me.' And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly

with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, "Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants." ' And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, 'Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.' But the father said to his servants, 'Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.' But he was angry, and would not go in: and his father came out, and entreated him. But he answered and said to his father, 'Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf.' And he said unto him, 'Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.' "

140. The Rich Man and Lazarus

"Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.' And he said, 'I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.' But Abraham saith, 'They have Moses and the prophets; let them hear them.' And he said, 'Nay, father Abraham: but if one go to them from the dead, they will repent.' And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.'"

141. The Raising of Lazarus

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was

sick. The sisters therefore sent unto him, saying, "Lord, behold, he whom thou lovest is sick." But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, "Let us go into Judæa again." The disciples say unto him, "Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?" Jesus answered, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him." These things spake he: and after this he saith unto them, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep." The disciples therefore said unto him, "Lord, if he is fallen asleep, he will recover." Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." Thomas therefore, who is called Didymus, said unto his fellow-disciples, "Let us also go, that we may die with him."

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, "Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee." Jesus saith unto

her, "Thy brother shall rise again." Martha saith unto him, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?" She saith unto him, "Yea, Lord: I have believed that thou art the Christ the Son of God, even he that cometh into the world." And when she had said this, she went away, and called Mary her sister secretly, saying, "The Teacher is here, and calleth thee." And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died." When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?" They say unto him, "Lord, come and see." Jesus wept. The Jews therefore said, "Behold how he loved him!" But some of them said, "Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?" Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, "Take ye away the stone." Martha, the sister of him that was dead, saith unto him, "Lord, by this time the body decayeth; for he hath been dead four days." Jesus saith unto her, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?" So they took away the stone. And Jesus lifted up his eyes, and said, "Father, I thank

thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me." And when he had thus spoken, he cried with a loud voice, "Lazarus, come forth." He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

142. The Pharisee and the Publican

And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get.' But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, 'God, be thou merciful to me a sinner.' I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."

143. Jesus Blesses the Children

Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven." And he laid his hands on them, and departed thence.

144. The Rich Young Ruler

And a certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said unto him, "Why callest thou me good? none is good, save one, even God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother." And he said, "All these things have I observed from my youth up." And when Jesus heard it, he said unto him, "One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." But when he heard these things, he became exceeding sorrowful; for he was very rich. And Jesus seeing him said, "How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, "Then who can be saved?" But he said, "The things which are impossible with men are possible with God." And Peter said, "Lo, we have left our own, and followed thee." And he said unto them, "Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."

145. Zacchæus the Publican

And he entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, "Zacchæus, make haste,

and come down; for to-day I must abide at thy house." And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, "He is gone into lodge with a man that is a sinner." And Zacchæus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." And Jesus said unto him, "To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

146. The Parable of the Pounds

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, "A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, 'Trade ye herewith till I come.' But his citizens hated him, and sent an ambassage after him, saying, 'We will not that this man reign over us.' And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, 'Lord, thy pound hath made ten pounds more.' And he said unto him, 'Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.' And the second came, saying, 'Thy pound, Lord, hath made five pounds.' And he said unto him also, 'Be thou also over five cities.' And another came, saying, 'Lord, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up

that which thou layedst not down, and reapest that which thou didst not sow.' He saith unto him, 'Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?' And he said unto them that stood by, 'Take away from him the pound, and give it unto him that hath the ten pounds.' And they said unto him, 'Lord, he hath ten pounds.' 'I say unto you, that unto every one that hath shall be given; but for him that hath not, even that which he hath shall be taken away from him. But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.'"

147. Mary Anoints the Feet of Jesus

Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, "What think ye? That he will not come to the feast?" Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. But Judas Iscariot, one of his disciples, that should betray him, saith, "Why was not this ointment sold for three hundred shillings, and given to the poor?" Now this he said, not because he

cared for the poor; but because he was a thief, and having the bag took away what was put therein. Jesus therefore said, "Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always."

The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

148. The Triumphal Entry

And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of his disciples, saying, "Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, 'Why do ye loose him?' thus shall ye say, 'The Lord hath need of him.'" And they that were sent went away, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, "Why loose ye the colt?" And they said, "The Lord hath need of him." And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. And as he went, they spread their garments in the way. And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, "Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." And some of the Pharisees from the multitude said unto him, "Teacher, rebuke thy disciples." And he answered and

said, "I tell you that, if these shall hold their peace, the stones will cry out."

And when he drew nigh, he saw the city and wept over it, saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

149. Captious Questions

And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, "Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give?" But he, knowing their hypocrisy, said unto them, "Why make ye trial of me? bring me a denarius, that I may see it." And they brought it. And he saith unto them, "Whose is this image and superscription?" And they said unto him, "Cæsar's." And Jesus said unto them, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And they marvelled greatly at him.

And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying, "Teacher, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no seed; and the second took

her, and died, leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife." Jesus said unto them, "Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the dead, but of the living: ye do greatly err."

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, "What commandment is the first of all?" Jesus answered, "The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." And the scribe said unto him, "Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices." And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God." And no man after that durst ask him any question.

150. Invective Against the Scribes and Pharisees

Then spake Jesus to the multitudes and to his disciples, saying, "The scribes and the Pharisees sit on Moses'

seat; all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, 'Rabbi.' But be not ye called 'Rabbi:' for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

"But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

"Woe unto you, ye blind guides, that say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.' Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.' Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he

that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sittith thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!

"Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, 'If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.' Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto

the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

151. The Widow's Mites

And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, "Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had."

152. The Bargain of Judas

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and the scribes sought how they might put him to death; for they feared the people.

And Satan entered into Judas who was called Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him unto them. And they were glad, and covenanted to give him money. And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

153. The Last Supper

And the day of unleavened bread came, on which the passover must be sacrificed. And he sent Peter and John,

saying, "Go and make ready for us the passover, that we may eat." And they said unto him, "Where wilt thou that we make ready?" And he said unto them, "Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the master of the house, "The Teacher saith unto thee, 'Where is the guest-chamber, where I shall eat the passover with my disciples?' And he will show you a large upper room furnished: there make ready." And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God." And he received a cup, and when he had given thanks, he said, "Take this, and divide it among yourselves: for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come." And he took bread, and when he had given thanks, he brake it, and gave to them, saying, "This is my body which is given for you: this do in remembrance of me." And the cup in like manner after supper, saying, "This cup is the new covenant in my blood, even that which is poured out for you."

* * *

And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel where-

with he was girded. So he cometh to Simon Peter. He saith unto him, "Lord, dost thou wash my feet?" Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter." Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head." Jesus saith to him, "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." For he knew him that should betray him; therefore said he, "Ye are not all clean."

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me, Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, 'He that eateth my bread lifted up his heel against me.' From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

When Jesus had thus said, he was troubled in the spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me." The disciples looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore

beckoneth to him, and saith unto him, "Tell us who it is of whom he speaketh." He leaning back, as he was, on Jesus' breast saith unto him, "Lord, who is it?" Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him." So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, "What thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, "Buy what things we have need of for the feast;" or, that he should give something to the poor. He then having received the sop went out straightway: and it was night.

154. In the Garden of Gethsemane

And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto them, "Pray that ye enter not into temptation." And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, "Father, if thou be willing, remove this cup from me: neverthless not my will, but thine, be done." And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, "Why sleep ye? rise and pray, that ye enter not into temptation."

155. The Betrayal and Arrest

While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. But Jesus said

unto him, "Judas, betrayest thou the Son of man with a kiss?" And when they that were about him saw what would follow, they said, "Lord, shall we smite with the sword?" And a certain one of them smote the servant of the high priest, and struck off his right ear. But Jesus answered and said, "Suffer ye them thus far." And he touched his ear, and healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, "Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness."

156. Peter's Denial of Jesus

And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, "This man also was with him." But he denied, saying, "Woman, I know him not." And after a little while another saw him, and said, "Thou also art one of them." But Peter said, "Man, I am not." And after the space of about one hour another confidently affirmed, saying, "Of a truth this man also was with him; for he is a Galilæan." But Peter said, "Man, I know not what thou sayest." And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, "Before the cock crow this day thou shalt deny me thrice." And he went out, and wept bitterly.

157. The Trial Before Jewish Authorities

And the men that held Jesus mocked him, and beat him. And they blindfolded him, and asked him, saying, "Prophesy: who is he that struck thee?" And many other things spake they against him, reviling him.

And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, "If thou art the Christ, tell us." But he said unto them, "If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God." And they all said, "Art thou then the Son of God?" And he said unto them, "Ye say that I am." And they said, "What further need have we of witness? for we ourselves have heard from his own mouth."

158. In the Prætorium Before Pilate

And the whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, "We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king." And Pilate asked him, saying, "Art thou the King of the Jews?" And he answered him and said, "Thou sayest." And Pilate said unto the chief priests and the multitudes, "I find no fault in this man." But they were the more urgent, saying, "He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place." But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some

miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and the rulers and the people, and said unto them, "Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him." But they cried out all together, saying, "Away with this man, and release unto us Barabbas":—one who for a certain insurrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, desiring to release Jesus; but they shouted, saying, "Crucify, crucify him." And he said unto them the third time, "Why what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him." But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

159. The Crucifixion

And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the

people, and of women who bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, 'Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.' Then shall they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' For if they do these things in the green tree, what shall be done in the dry?"

And there were also two others, malefactors, led with him to be put to death.

And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, "Father, forgive them; for they know not what they do."

* * *

The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, "Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled which saith,

> They parted my garments among them,
> And upon my vesture did they cast lots.

These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold, thy son!" Then saith he

to the disciple, "Behold, thy mother!" And from that hour the disciple took her unto his own home.

* * *

And the people stood beholding. And the rulers also scoffed at him, saying, "He saved others; let him save himself, if this is the Christ of God, his chosen." And the soldiers also mocked him, coming to him, offering him vinegar, and saying, "If thou art the king of the Jews, save thyself." And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

And one of the malefactors that were hanged railed on him, saying, "Art not thou the Christ? save thyself and us." But the other answered, and rebuking him said, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said, "Jesus, remember me when thou comest in thy kingdom." And he said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing: and the veil of the temple was rent in the midst. And Jesus, crying with a loud voice, said, "Father, into thy hands I commend my spirit:" and having said this, he gave up the ghost. And when the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous man." And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

160. The Burial

And behold, a man named Joseph, who was a councillor, a good and righteous man (he had not consented to their counsel and deed), a man of Arimathæa, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and the sabbath drew on. And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

161. The Sealed Sepulchre

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, "Sir, we remember that that deceiver said while he was yet alive, 'After three days I rise again.' Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, 'He is risen from the dead:' and the last error will be worse than the first." Pilate said unto them, "Ye have a guard: go, make it as sure as ye can." So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

162. The Resurrection Morning

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him." Peter therefore went

forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary." She turneth herself, and saith unto him in Hebrew, "Rabboni;" which is to say, Teacher. Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, "I ascend unto my Father and your Father, and my God and your God." Mary Magdalene cometh and telleth the disciples, "I have seen the Lord;" and that he had said these things unto her.

163. The Appearance at the Sea of Tiberias

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, "I go a fishing." They say unto him, "We also come with thee." They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus. Jesus therefore saith unto them, "Children, have ye aught to eat?" They answered him, "No." And he said unto them, "Cast the net on the right side of the boat, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, "Bring of the fish which ye have now taken." Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, "Come and break your fast." And none of the disciples durst inquire of him, "Who art thou?" knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus saith to

Simon Peter, "Simon, son of John, lovest thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my lambs." He saith to him again a second time, "Simon, son of John, lovest thou me?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Tend my sheep." He saith unto him the third time, "Simon, son of John, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, "Follow me." Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, "Lord, who is he that betrayeth thee?" Peter therefore seeing him saith to Jesus, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me." This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, "If I will that he tarry till I come, what is that to thee?"

This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

Part VII

ORATORY

"Enough is preserved, however, to show the wonderful tact with which the apostle adapted himself to every audience and occasion; the variety of appeal that he made to very different classes of people; yet withal the absolute singleness and sincerity of purpose which drove him in each case straight to his point, with oratorical skill yet quite without the tricks or sophistry of the rhetorician. His absorbing sense of the power of his theme is what gives power, unity, and eloquence to all his work."

—GENUNG, *Guidebook to the Biblical Literature.*

ORATORY

164. The Farewell Address of Joshua

[And it came to pass after many days, when Jehovah had given rest unto Israel from all their enemies round about, and Joshua was old and well stricken in years; that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers, and said unto them:]

I am old and well stricken in years: and ye have seen all that Jehovah your God hath done unto all these nations because of you; for Jehovah your God, he it is that hath fought for you. Behold, I have allotted unto you these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, even unto the great sea toward the going down of the sun. And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; and ye shall possess their land, as Jehovah your God spake unto you. Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves unto them; but cleave unto Jehovah your God, as ye have done unto this day. For Jehovah hath driven out from before you great nations and strong: but as for you, no man hath stood before you unto this day. One man of you shall chase a thousand; for Jehovah your God, he it is that fighteth for you, as he spake unto you. Take good heed

therefore unto yourselves, that ye love Jehovah your God. Else if ye do at all go back, and cleave unto the remnant of these nations, even these that remain among you, and make marriages with them, and go in unto them, and they to you; know for a certainty that Jehovah your God will no more drive these nations from out of your sight; but they shall be a snare and a trap unto you, and a scourge in your sides, and thorns in your eyes, until ye perish from off this good land which Jehovah your God hath given you.

And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof. And it shall come to pass, that as all the good things are come upon you of which Jehovah your God spake unto you, so will Jehovah bring upon you all the evil things, until he have destroyed you from off this good land which Jehovah your God hath given you. When ye transgress the covenant of Jehovah your God, which he commanded you, and go and serve other gods, and bow down yourselves to them; then will the anger of Jehovah be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

165. Amos's Warning to Israel

Hear this word that Jehovah hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt, saying, "You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities. Shall two walk together, except they have agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is set for him? shall

a snare spring up from the ground, and have taken nothing at all? Shall the trumpet be blown in a city, and the people not be afraid? shall evil befall a city, and Jehovah hath not done it? Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets. The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?

"Publish ye in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, 'Assemble yourselves upon the mountains of Samaria, and behold what great tumults are therein, and what oppressions in the midst thereof.' 'For they know not to do right,' saith Jehovah, 'who store up violence and robbery in their palaces.' Therefore thus saith the Lord Jehovah: 'An adversary there shall be, even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be plundered.' Thus saith Jehovah: 'As the shepherd rescueth out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be rescued that sit in Samaria in the corner of a couch, and on the silken cushions of a bed.'

" 'Hear ye, and testify against the house of Jacob,' saith the Lord Jehovah, the God of hosts. 'For in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter-house with the summer-house; and the houses of ivory shall perish, and the great houses shall have an end,' saith Jehovah."

166. Paul's Address at Antioch of Pisidia

[Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat

down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, "Brethren, if ye have any word of exhortation for the people, say on." And Paul stood up, and beckoning with the hand said:]

Men of Israel, and ye that fear God, hearken: The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And for about the time of forty years as a nursing-father bare he them in the wilderness. And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, "I have found David the son of Jesse, a man after my heart, who shall do all my will." Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, "What suppose ye that I am? I am not *he*. But behold, there cometh one after me the shoes of whose feet I am not worthy to unloose." Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the

tree, and laid him in a tomb. But God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, "Thou art my Son, this day have I begotten thee." And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, "I will give you the holy and sure blessings of David." Because he saith also in another psalm, "Thou wilt not give thy Holy One to see corruption." For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken in the prophets:

Behold, ye despisers, and wonder, and perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.

[And as they went out, they besought that these words might be spoken to them the next sabbath.]

167. Paul's Oration at the Areopagus

[Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him. And certain also of the Epicu-

rean and Stoic philosophers encountered him. And some said, "What would this babbler say?" others, "He seemeth to be a setter forth of strange gods:" because he preached Jesus and the resurrection. And they took hold of him, and brought him unto the Areopagus, saying, "May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean." (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) And Paul stood in the midst of the Areopagus, and said:]

Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as

he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

[Now when they heard of the resurrection of the dead, some mocked: but others said, "We will hear thee concerning this yet again." Thus Paul went out from among them. But certain men clave unto him, and believed.]

168. The Farewell Speech at Ephesus

[And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them:]

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he pur-

chased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, "It is more blessed to give than to receive."

[And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.]

169. Paul's Defence from the Castle Steps

Brethren and fathers, hear ye the defence which I now make unto you. [And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith:]

I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and jour-

neyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished. And it come to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, "Saul, Saul, why persecutest thou me?" And I answered, "Who art thou, Lord?" And he said unto me, "I am Jesus of Nazareth, whom thou persecutest." And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, "What shall I do, Lord?" And the Lord said unto me, "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, "Brother Saul, receive thy sight." And in that very hour I looked up on him. And he said, "The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, "Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me." And I said, "Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him." And

he said unto me, "Depart: for I will send thee forth far hence unto the Gentiles."

[And they gave him audience unto this word; and they lifted up their voice, and said, "Away with such a fellow from the earth: for it is not fit that he should live.]

170. The Defence before Felix

[And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying:]

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him.

[And the Jews also joined in the charge, affirming that these things were so. And when the governor had beckoned unto him to speak, Paul answered:]

Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence: seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a

sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein I also exercise myself to have a conscience void of offence toward God and men always. Now after some years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—who ought to have been here before thee, and to make accusation, if they had aught against me. Or else let these men themselves say what wrong-doing they found when I stood before the council, except it be for this one voice, that I cried standing among them, "Touching the resurrection of the dead I am called in question before you this day."

[But Felix, having more exact knowledge concerning the Way, deferred them, saying, "When Lysias the chief captain shall come down, I will determine your matter."]

171. The Defence before King Agrippa

[And Agrippa said unto Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth his hand, and made his defence:]

I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our

twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad." And I said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized

me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

[And as he thus made his defence, Festus saith with a loud voice, "Paul, thou art mad; thy much learning is turning thee mad." But Paul saith, "I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest." And Agrippa said unto Paul, "With but little persuasion thou wouldest fain make me a Christian." And Paul said, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds."

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, "This man doeth nothing worthy of death or of bonds." And Agrippa said unto Festus, "This man might have been set at liberty, if he had not appealed unto Cæsar."]

Part VIII

LETTERS

"Of all the writers represented in the New Testament literature, St. Paul was by far the most vigorous, scholarly, and creative. When we consider what he really accomplished—to make the Jewish body of truth universal, to make the ideal for which Jesus lived and died a force vital and powerful throughout the lands and the ages—we must put him in the forefront of the world's great thinkers."

—Genung, *Guidebook to the Biblical Literature.*

172. To the Romans: On Spiritual Service

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality.

Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, "Vengeance belongeth unto me; I will recompense," saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

173. To the Corinthians: On the Supremacy of Love

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child:

now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.

174. To the Corinthians: On Immortality

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Whether then it be I or they, so we preach, and so ye believed.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he

raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable.

But now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at his coming. Then cometh the end when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, "All things are put in subjection," it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: Evil companionships corrupt good morals. Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame.

But some one will say, "How are the dead raised? and with what manner of body do they come?" Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, "The first man Adam became a living soul. The last Adam became a life-giving spirit." Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corrup-

tible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, "Death is swallowed up in victory." O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

175. To the Galatians: On Fulfilling the Law of Christ

Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden.

But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

See with how large letters I write unto you with mine own hand. * * * Far be it from me to glory, save

in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

176. To the Ephesians: On Spiritual Warfare

Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eye-service, as menpleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. And, ye masters, do the same things unto them, and forbear threatening: knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wicked-

ness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak bodly, as I ought to speak.

But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible.

177. To Timothy: A Personal Letter

Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see

thee, remembering thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher. For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us.

This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

* * *

But know this, that in the last days grievous times

shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient of parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. * * * But thou didst follow my teaching, conduct, purpose, faith, longsufferings, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and imposters shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought the

good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

Give diligence to come shortly unto me: for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering. But Tychicus I sent to Ephesus. The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. Alexander the coppersmith did me much evil: the Lord will render to him according to his works: of whom do thou also beware; for he greatly withstood our words. At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus remained at Corinth: but Trophimus I left at Miletus sick. Give diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. Grace be with you.

178. To Philemon: Concerning a Runaway Slave

Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker, and to Apphia our sister, and to Archippus our fellow-soldier,

and to the church in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who once was unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved, especially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth thee aught, put that to mine account; I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.

Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. But

withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.

The grace of our Lord Jesus Christ be with your spirit. Amen.

179. To the Hebrews: Heroes of the Faith

Now faith is assurance of things hoped for, a conviction of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which

hath the foundations, whose builder and maker is God. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, "In Isaac shall thy seed be called:" accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleas-

ures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.

And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight,

and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

180. To the Elect Lady: A Lesson of Love

The elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that know the truth; for the truth's sake which abideth in us, and it shall be with us for ever: Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it. For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works.

Having many things to write unto you, I would not write them with paper and ink: but I hope to come unto

you, and to speak face to face, that your joy may be made full. The children of thine elect sister salute thee.

181. To Gaius: A Note of Encouragement

The elder unto Gaius the beloved, whom I love in truth.

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater joy have I none than this, to hear of my children walking in the truth.

Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers for the truth.

I wrote somewhat unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth them out of the church. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. Demetrius hath the witness of all men, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

I had many things to write unto thee, but I am unwilling to write them to thee with ink and pen: but I hope shortly to see thee, and we shall speak face to face. Peace be unto thee. The friends salute thee. Salute the friends by name.

NOTES

PART I

NARRATIVE

The literary importance of the Bible lies chiefly in the strength of its narrative. By means of the story, the writers of the Old Testament were able to kindle the imagination and to arouse the emotions. The exquisite parable of The Little Ewe Lamb is illustrative of the dynamic effect of the story upon the reader. The short story of Jonah helped to break the fetters of provincialism, and the short story of Esther appealed to the patriotic sentiment of the Hebrew. Even the historical accounts with their interesting episodes, such as that of Jonathan and David, doubtless stirred the imagination of the reader.

The Biblical short story, with its swiftness of progress to a definite climax, its elimination of non-essential details, its intensive concentration, its simple telling, and its characteristic detachment, is of the standard type. The brief suggestive strokes of setting, the single direction of the plot to a single end, and the "by the way" character portrayal are qualities that stand forth prominently. There is great diversity in the various short stories of the Bible. The setting is sometimes romantic with the scene laid in foreign courts of intrigue, and it is sometimes realistic with the scene laid in the country. The plot is varied in its intensity and its power. There are dramatic moments, such as the great recognition scene in Joseph and his Brethren, and The Feast of Belshazzar. There is quiet ease in The Wooing of Rebekah, and Elijah in the Wilderness. The characters are taken from all walks of life. There is Naaman, the Syrian general; Samson, the Hebrew judge; Rebekah, the rural maiden; and Daniel, the virtuous captive from Jerusalem.

History in the Bible is almost as varied in nature as the short story. From the colossal sweep of the story of the creation, we pass in a few chapters to the wanderings of Abraham, the great Hebrew nomad. These are accounts of racial import, and they are consequently epical. But the enchanting episodes of The Birth of Moses or of David and Jonathan form a part of the

Biblical history, and somehow they remain with us as much as do the accounts of greater scope.

The Biblical parables have never been surpassed in their unique simplicity. They are masterpieces of realism. Their scenes are taken from the commonplace surroundings of life. The New Testament parables are included under the section *Gospel.* Students aspiring to excel in writing the short story will do well to spend much time with these matchless creations.

HISTORY

HISTORICAL OUTLINE OF HEBREW HISTORY FROM THE KINGDOM TO THE DESTRUCTION OF JERUSALEM

The United Kingdom
- Establishment of Saul's Kingdom.....1030 B.C.
- Coronation of David at Hebron.....1010 B.C.
- Solomon's Coronation .....973 B.C.
- Dedication of the Temple.....963 B.C.

Political Division and Destruction
- Pre-Assyrian Period .....937-842 B.C.
- Assyrian Period of Israel's History.....842-722 B.C.
- Assyrian Period of Judah's History.....842-639 B.C.
- Babylonian Period of Judah's History.....639-586 B.C.

The Babylonian Exile .....586-536 B.C.
(Return from Babylon under Zerubbabel 536 B.C.)

The Persian Period .....536-333 B.C.
(Return from Babylon under Ezra 459 B.C., and Return under Nehemiah 445 B.C.)

The Greek Period .....333-142 B.C
(Conquest of Alexander the Great in 333 B.C.,—Palestine is placed under Greek dominion)

Independence under the Maccabees .....142-63 B.C.

The Roman Period .....63 B.C.-70 A.D.
- Capture of Jerusalem by Pompey.....63 B.C.
- Appointment of Antipater as Procurator over Judæa by Julius Cæsar .....47 B.C.
- Appointment of Agrippa to Judæa .....41 A.D.
- Destruction of Jerusalem by the Romans.....70 A.D.

It is important that one should study Hebrew literature with a knowledge of the culture and civilization of other countries. The Greeks and Persians fought the decisive battle of Marathon in 490 B.C., and the battle of Salamis, which drove the Persians from the shores of Europe, in 480 B.C. Confucius lived about 551-478

B.C., and Gotama Buddha 568-488 B.C. Look up the approximate dates of other great figures, such as Socrates, Plato, Pericles, and Phidias.

1. The Creation

Suggestive Readings:

Milton, *Paradise Lost,* Book VII.
Addison, *Poems,* God in Nature.
Cowper, William, *Poems,* God moves in a mysterious way.
Heine, Heinrich, *Songs of Creation,* Works of Heine, vol. ix, tr. by Margaret Armour.
Tennyson, *Poems,* God and the Universe.
Rossetti, C. G., *A Processional of Creation.*

"Let there be light":

> Hail, holy Light, offspring of Heaven first-born!
> Or of the Eternal coeternal beam
> May I express thee unblamed? since God is light,
> And never but in unapproached light
> Dwelt from eternity—dwelt then in thee,
> Bright effluence of bright essence increate!
> Or hear'st thou rather pure Ethereal stream,
> Whose fountain who shall tell? Before the Sun,
> Before the Heavens thou wert, and at the voice
> Of God, as with a mantle, didst invest
> The rising World of waters dark and deep,
> Won from the void and formless Infinite!
>
> Milton, *Paradise Lost,* Book III, 11. 1-12.

man: used collectively, referring to the human race.

Among the great musical masterpieces is Haydn's famous oratorio, *The Creation.* See Upton's *Standard Oratorios* for the interesting story of its composition.

Read the second account of the creation in Genesis ii. For other accounts of the creation, see Hasting's *Dictionary of the Bible,* under Cosmogony (iv), Bulfinch's *Age of Fable,* and Gayley's *Classic Myths.*

Arrange this account in poetic form. Note the refrain at the end of each stanza. What about the comparative length of each stanza? Do you discover any other poetic characteristics? How do you account for this? (See *Intro.,* p. xxxii.)

2. The Call of Abraham

Suggestive Readings:

Milton, *Paradise Lost,* Book XII, 11. 105-159.
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. v, An Excursion to Bethlehem and Hebron.
Lord, John, *Beacon Lights of History,* vol. ii, Jewish Heroes and Prophets, chap. i, Abraham.

Jehovah: probably from the Hebrew verb "to be." Cf. I AM THAT I AM of Exodus iii, 14.

Abraham: read Genesis xvii for the changing of Abram to Abraham, and Sarai to Sarah. Abram means "high" or "exalted," Abraham means "father of a great multitude."

Sarai: "she that strives."

Haran: situated in the northwestern part of Mesopotamia.

Canaan: originally the valley of the Jordan; later applied to the whole country of Palestine.

Shechem: west of the Jordan, in the hill country of Ephraim.

Moreh: a sacred tree near Shechem.

Bethel: read Genesis xxviii, 10-23. Bethel was a well-known city of central Palestine, north of Jerusalem. The syllable "Beth" signifies "house" or "habitation." The name "El" signifies "God," and it is common to Babylonian, Aramæan, Phœnician, Hebrew, and Arabic languages.

Ai: a city lying east of Bethel. It was the second city to be captured after the crossing of the Jordan.

And Abram journeyed, going on still toward the South: note the general way in which the journey is described. The writer of *Hebrews* cites Abraham as one of the great heroes of faith, for "he went out, not knowing whither he went."

The constant repetition in The Creation and The Call of Abraham is characteristic of the epic quality of this literature.

3. The Birth of Moses

Suggestive Readings:

Milton, *Paradise Lost,* Book XII, 11. 163-244.
Eliot, George, *The Death of Moses.*
Bible, Deuteronomy xxxiv, The Death of Moses.
Alexander, Mrs. Cecil Frances, *The Burial of Moses.*
Lord, *Beacon Lights of History,* vol. ii, Jewish Heroes and Prophets, chap. iii, Moses.

Tht story of the birth of Moses is not unknown in other countries. There is a Babylonian account of the birth of a child who was for some time hidden in a basket of reeds, but years later became king. An Indian parallel is that of the birth of a child to Surya, the Sun god, and the maiden Kunti. The child is placed in a basket and floated down a river. The child is found and becomes the great archer, Karna.

of the house of Levi: Levi was the third son of Jacob and Leah. To the descendants of Levi were given the care and administration of the temple.

she hid him three months: after the death of Joseph, there came to the throne of Egypt a new king, who feared the children of

Jacob and ordered the death of every male Hebrew babe. Read Matthew ii, 16, for a similar decree.

Pharaoh: the generic title of the ruler of Egypt. Compare the Cæsar of Rome, the Kaiser of Germany, and the Czar of Russia. This particular Pharaoh was perhaps the great builder, Rameses II.

Hebrews' children: either the descendants of Eber, or the inhabitants "across the boundary." The origin of the word is uncertain.

Moses: "saved from the water."

What an idyllic setting for the presentation of this great character! Born in a period of great political stress, this remarkable statesman proved to be the directing and guiding force of a migrant people throughout eighty years.

4. The Accession of Joshua

Suggestive Readings:

Byron, *Poems,* On Jordan's Banks.
Bible (Amer. Revised Version), II Samuel ii, 1-7, Accession of David.
Bible, I Kings i, 11-ii, 12, Accession of Solomon.
Bible, II Kings xi, Accession of Johoash.
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. xi, The Springs of Jordan.

Joshua the son of Nun: of the great number that left Egypt, Joshua the son of Nun and Caleb the son of Jephunneh were the only ones to enter Canaan. This was the reward for their favorable report when they returned from spying out the land. Read Numbers xiii for the interesting story of the spies.

Jordan: the river which formed the eastern boundary of Palestine.

the children of Israel: for the account of Jacob's change of name to Israel, read the story of the wrestler in the night, Genesis xxxii.

Lebanon: a mountain range in the north of Palestine extending into Phœnicia.

Euphrates: the largest and most notable river of western Asia.

the land of the Hittites: the country between Lebanon and the Euphrates; north of Palestine.

sware: an archaic form constantly employed in the Bible.

Reubenites: the descendants of the oldest son of Jacob and Leah.

Gadites: the descendants of the seventh of Jacob's sons.

half tribe of Manasseh: both of Joseph's sons were repre-

sented in the allotment of Canaan. **The tribe of Manasseh was** divided by the river Jordan.

and they answered Joshua, saying: in their perilous position, the people were willing to accept the leadership of one man. They possessed little national consciousness, but they felt the importance of effective leadership and central unity.

Sum up the thought of Jehovah's speech in one brief sentence.

5. The Call of Samuel

Suggestive Readings:

Bible, Exodus iii, The Call of Moses.
Bible, Judges vi, 11-40, The Call of Gideon.
Bible, I Kings xix, 15-21, The Call of Elisha.
Lord, *Beacon Lights of History,* vol. ii, Jewish Heroes and Prophets, chap. v, Samuel.
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. iv, Mizpah and the Mount of Olives.

Samuel: the story of Samuel's birth and his dedication to the service of the temple may be read in I Samuel i. His mother's beautiful song of joy is given in I Samuel ii.

Eli: the high priest of the temple.

there was no frequent vision: because of the wickedness of the priests, God revealed himself but seldom. The youthful Samuel was a fit servant in the Lord's temple.

the lamp of God was not yet gone out: there was one golden candlestick with seven lamps. These were kept burning most of the time.

the ark of God: the directions for the building of this chest may be read in Exodus xxv. It was the most sacred symbol of Israel's national and religious possessions.

"Samuel, my son": this measures, perhaps, the sort of relationship that had grown up between Eli and the boy. Cf. I Timothy i, 2.

let him do what seemeth good: from this speech of Eli, from his attitude towards his sons' transgressions, and from other hints, what do you infer as to the character of the old man?

Dan even to Beersheba: from one end of Palestine to the other.

6. David Plays before Saul

Suggestive Readings:

Browning, *Saul.*
Byron, *Poems,* The Harp that Monarch Minstrel Swept.
Lord, *Beacon Lights of History,* vol. ii, Jewish Heroes and Prophets, chap. vi, David.

Jesse, the Bethlehemite: the grandson of Boaz and Ruth.

Saul: Israel's first king. For the story of his anointing, his early days of kingship, and his disfavor with Jehovah, read I Samuel ix-xiii.

when the evil spirit from God was upon Saul: Browning's *Saul* should be read by every student. The following lines describe the king when David comes to him with his harp:

"He stood as erect as that tent-prop, both arms stretched out wide
On the great cross-support in the centre, that goes to each side;
He relaxed not a muscle, but hung there as, caught in his pangs
And waiting his change, the king-serpent all heavily hangs,
Far away from his kind, in the pine, till deliverance come
With the spring-time,—so agonized Saul, drear and stark, blind and dumb."

David plays several tunes, but Saul is quite insensible to them. At last he hears Saul groan, and then he continues:

"And I paused, held my breath in such silence, and listened apart;
And the tent shook, for mighty Saul shuddered—and sparkles 'gan dart
From the jewels that woke in his turban at once with a start—
All its lordly male-sapphires, and rubies courageous at heart.
So the head—but the body still moved not, still hung there erect.
And I bent once again to my playing, pursued it unchecked,
As I sang,—
'Oh, our manhood's prime vigour! no spirit feels waste,
Not a muscle is stopped in its playing, nor sinew unbraced.
Oh, the wild joys of living! the leaping from rock up to rock—
The strong rending of boughs from the fir-tree,—the cool silver shock
Of the plunge in a pool's living water,—the hunt of the bear,
And the sultriness showing the lion is couched in his lair.
And the meal—the rich dates yellowed over with gold dust divine,
And the locust's-flesh steeped in the pitcher! the full draught of wine,
And the sleep in the dried river-channel where bulrushes tell
That the water was wont to go warbling so softly and well.
How good is man's life, the mere living! how fit to employ

All the heart and the soul and the senses, for ever in joy!
Hast thou loved the white locks of thy father, whose sword thou didst guard
When he trusted thee forth with the armies, for glorious reward?
Didst thou see the thin hands of thy mother, held up as men sung
The low song of the nearly-departed, and heard her faint tongue
Joining in while it could to the witness, "Let one more attest,
I have lived, seen God's hand thro' a lifetime, and all was for best!"

* * *

Till lo, thou art grown to a monarch; a people is thine;
And all gifts, which the world offers singly, on one head combine!
On one head, all the beauty and strength, love and rage (like the throe
That, a-work in the rock, helps its labour and lets the gold go)
High ambition and deeds which surpass it, fame crowning it, —all
Brought to blaze on the head of one creature—King Saul!'"

7. David and Goliath

Suggestive Readings:

Cowper, *Poems,* The Lord my Banner.
Homer, *Iliad,* Books XIII and XIV.

The story of David and Goliath is a favorite in Arabian literature, where it has been extravagantly enlarged upon.

Philistines: the people of Philistia, the plain on the southwest coast of Palestine. Their territory was a part of the land allotted to the tribe of Judah, hence the continuous warfare between the two peoples.

Socoh: a town in the western part of the tribe of Judah.

Judah: bounded on the east by the Dead Sea, and on the west by the Mediterranean.

Azekah: a town of Judah lying in a rich agricultural plain.

Ephes-dammin: a place between Socoh and Azekah.

Goliath of Gath: a giant, perhaps a descendant of the Anakim, mentioned at the time of the spying of Canaan.

six cubits and a span: taking the cubit as twenty-one inches, this would make him about ten and one-half feet.

five thousand shekels of brass: about one hundred and fifty pounds.

greaves of brass: defensive armor extending from the foot to the knee.

six hundred shekels of iron: about eighteen pounds.

And he stood and cried unto the armies of Israel: compare this with the challenges in the *Iliad*, especially those of Ajax and Hector, Book XIII, 11. 801-832.

Bethlehem-judah: about five miles south of Jerusalem.

David went to and fro from Saul to feed his father's sheep: the Hebrews were a shepherd people. When they came to Egypt, they were given a special place for their flocks. When Jesus was born, the shepherds heard the celestial choir.

ephah: about nine gallons.

and take their pledge: bring with you some symbol or token that they are well.

to the place of the wagons: the baggage train.

and make his father's house free in Israel: i.e., free from the taxes of the land.

this uncircumcised Philistine: a barbarian or Gentile.

naughtiness: waywardness.

that thou mightest see the battle: certainly a natural desire on the part of the ruddy, romantic youth!

a coat of mail: body armor. For an interesting discussion of armor, see Hastings's *Dictionary of the Bible.*

and his sling was in his hand: David lived near the home of the famous sharpshooters who could sling at a hair and not miss. From them he probably learned to become an expert shooter. Compare this story with those of William Tell and Robin Hood.

Gai: perhaps Gath. The King James version has "the valley."

Ekron: most northern of the five Philistine cities.

Abner: Saul's first cousin and commander-in-chief of the army.

Jonathan: Saul's oldest son. Read I Samuel xiv, 16-46 for the interesting account of his courage.

8. David and Jonathan

Suggestive Readings:

Tennyson: Prelude to *In Memoriam.*
David's Lament. See *Poetry.*
Black, Hugh, *Friendship.*
Emerson, *Essays,* first series, Friendship.

Naioth: a place of Mt. Ephraim.

Ramah: a city of the tribe of Benjamin and the birthplace of Samuel and Saul.

Ezel: a well-known spot near the royal palace.

he is not clean: David had not yet passed through the ceremony of purification which was necessary before he could take part in the festivities.

until David exceeded: i.e., until he could not control himself any more.

What more touching manifestation of friendship could one imagine! Are you reminded of any other famous friendships in myth or history? Who were Castor and Pollux? Damon and Pythias? Achilles and Patrokles?

9. Saul at Mt. Gilboa

Suggestive Readings:

Byron, *Poems,* Song of Saul before his Last Battle.
David's Lament, See *Poetry.*
Bible, The Fruitful Tree and the Chaff, See *Poetry.*

Gilboa: a mountain range on the eastern side of the plain of Esdraelon.

So Saul died: read II Samuel i, 1-16, for the account of Saul's death.

And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died: an oriental custom which is still followed in Japan.

Dagon: the national god of the Philistines. Famous temples were located at Gaza and Ashdod.

Jabesh-gilead: a city east of the Jordan.

Read I Samuel xxviii for Saul's interview with Samuel. Read the poem entitled The Fruitful Tree and the Chaff, under *Poetry.* What is evidently the idea of the writer concerning the evildoer? Compare with Jeremiah xii; with Job xii.

10. The Conspiracy of Absalom

Suggestive Readings:

Willis, N. P., *The Death of Absalom.*
Peele, George, *The Love of King David and Fair Bethsabe with the Tragedie of Absalom.* (Manly, *Specimens of Pre-Shakespearean Drama,* vol. ii.)
Homer, *Iliad,* Book XXII.
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. viii, A Journey to Jerash.

From the Bible account of Absalom and Achitophel Dryden drew the idea for his famous political satire by that name.

Absalom: son of David and Maacah, daughter of the king of Geshur. On account of his murder of his brother Ammon,

Absalom was forced to flee to the court of his grandfather in Geshur. But "the soul of king David longed to go forth unto Absalom." At his return, the wayward son, influenced by the brilliancy of foreign courts, sought to undermine his father's kingdom.

two hundred shekels: almost seven pounds.

Jerusalem: the capital city of Judah.

Joab: the commander of David's military forces.

Hebron: the land originally allotted to Caleb and his descendants.

Geshur in Syria: a small principality.

Ahithophel the Gilonite: the grandfather of Bathsheba, the former wife of Uriah, whom David placed in the battle front. The counsellor's anger toward David for this crime made him a ready conspirator.

the people increased continually with Absalom: the innovations which Absalom sought to introduce appealed to the mass of the people. Moreover, the constant warfare of David was a strain upon the nation, and the people may have protested under the burden.

Abishai: brother to Joab and second in command of the army.

Ittai: a Gittite leader, who, with a detachment of six hundred Philistines, joined himself with David at the outbreak of the rebellion.

Ahimaaz the son of Zadok: Ahimaaz outran the Ethiopian slave whom Joab had sent with the unwelcome message.

Cushite: an Ethiopian.

O Absalom, my son, my son!: surely one of the saddest cries in all literature. Compare Priam's lament over Hector:

"Hold, friends, and though you love me, leave me to get me forth of the city alone and go unto the ships of the Achaians. Let me pray this accursed horror-working man, if haply he may feel shame before his age-fellows and pity an old man. He also hath a father such as I am, Peleus, who begat and reared him to be a bane of Trojans—and most of all to me hath he brought woe. So many sons of mine hath he slain in their flower—yet for all my sorrow for the rest I mourn them all less than this one alone, for whom my sharp grief will bring me down to the house of Hades—even Hector. Would that he had died in my arms; then would we have wept and wailed our fill, his mother who bore him to her ill hap, and I myself."
— Homer, *Iliad,* tr. by Lang, Leaf, and Myers, Book XII, 11. 415-430.

What were the causes for Joab's hatred of Absalom? By what devices does the author hold the interest of the reader and create suspense? What to your mind is the most gripping element in the story?

11. Solomon's Choice of Wisdom

Suggestive Readings:

Tennyson, *In Memoriam,* Prelude and cxiv.
Lord, *Beacon Lights of History*, vol. ii, Jewish Heroes and Prophets, chap. vii, Solomon.
Bible, Job xxviii.

Solomon: the son of David and Bathsheba, the former wife of Uriah.

Gibeon: a town, a few miles north of Jerusalem.

and I am but a little child: not to be taken literally, of course. Benjamin, at the time of his departure into Egypt, was but a "lad," we are told, but he was at that time the father of ten children.

Recall several other occasions where Jehovah spoke in a dream or vision. Of what sort was the wisdom that Solomon desired? Read Proverbs i. What is the underlying idea of the sage? What other books of the Bible are attributed to Solomon? Read Job xviii, and explain the Hebrew idea of wisdom.

12. Solomon Shows his Wisdom

Suggestive Readings:

Whittier, *Poems,* King Solomon and the Ants.

harlots: disreputable women.

Define knowledge, wisdom, intelligence, understanding, discretion. Which does this story exemplify? Call from memory an example of discretion; of knowledge. What revelation of character is there in this story of Solomon's wisdom?

13. The Visit of the Queen of Sheba

Suggestive Readings:

Browning, *Poems,* Solomon and Balkis.
Abercrombie, Lascelles, Balkis (may be found in *The Book of Modern British Verse,* Small, Maynard).

Sheba: the country of the Sabæans in southwest Arabia, the modern Yemen.

the house that he had built: the temple of God, described in I Kings v, vi, and vii.

a hundred and twenty talents of gold: the value of one talent of gold was about $26,280.

Hiram: king of Tyre, who supplied much of the material for the building of the great temple. Solomon made an alliance with him at the time of his accession. It was of Tyre that our American poet wrote:

> "In thy tall cedars, Lebanon,
> I have not heard the nations' cries,
> Nor seen thy eagles swooping down
> Where buried Tyre in ruin lies."
>
> —From Whittier's *The Holy Land* (Lamartine)

Ophir: a region in southern or eastern Arabia, famous for its gold. By means of his navy, Solomon was able to procure the precious metal for his great edifice.

almug-trees: probably red sandalwood, imported from Lebanon and Ophir.

14. The Destruction of Sennacherib

Suggestive Readings:

Bible, Psalms xlvi, xlvii, xlviii, and lxxvi.
Bible, Isaiah xxxvi-xxxix (for parallel account).
Byron, *Poems,* The Destruction of Sennacherib.
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. ix, The Mountains of Samaria.

Hezekiah (715-690 B.C.) son of Ahaz and one of the greatest of Judah's kings.

Sennacherib king of Assyria: (704-682 B.C.). Sennacherib was a great military leader. This is borne out by the records and tablets preserved in the British Museum. The revolt of Judah was undertaken with the support of Egypt and many of the Phœnician cities.

king of Judah: after the death of Solomon, the tribes of Israel carried on a successful revolt against Rehoboam, Solomon's successor. Thereafter, there were two kingdoms in Palestine.

Lachish: a town in the south of Judah.

three hundred talents of silver: one talent of silver was about $2,000.

thirty talents of gold: see *Notes* under The Visit of the Queen of Sheba.

the fuller's field: a fuller was a cleaner of garments. The resort of the fullers was very near Jerusalem.

the Jews' language: the Hebrew, a Semitic language, of which Assyrian and Arabic are important members.

Hamath and Arpad: cities of Syria.

Samaria: a city located about thirty miles north of Jerusalem. It was frequently besieged and captured. In 331 B.C. it was taken by Alexander the Great.

Isaiah the prophet: one of the four prophets of the eighth century before Christ. Others of about his time were Amos, Hosea, and Micah.

Libnah: southwestern part of Palestine.

Ethiopia: the country south of Egypt.

cherubim: an order of angels; the symbolic figures which rested in the tabernacle as an emblem of Jehovah's immediate presence.

for they were no gods, but the work of men's hands: read the satire of Isaiah, under *Prophecy.*

The virgin daughter of Zion: Zion was one of the two hills upon which Jerusalem was built. It is poetically employed for the city of Jerusalem.

the angel of the Lord . . . smote in the camp of the Assyrians:

DESTRUCTION OF SENNACHERIB

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay withered and strown.

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still!

"And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

"And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail:
And the tents were all silent, the banners alone
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!"

—Byron.

behold, these were all dead bodies: perhaps it is to this incident that Herodotus refers when he tells of the multitude of field mice which gnawed the quivers and bow-strings and devoured the thongs by which the soldiers managed their cumbrous shields. Without arms, the Assyrians were an easy prey to the enemy.

Nineveh: the capital city of the Assyrian empire.

as he was worshipping in the house of Nisroch his god: compare the murder of Thomas Becket, also *Hamlet,* Act III, sc. iii.

the land of Ararat: the country later known as Armenia.

eunuchs: emasculated male servants.

the chronicles of the kings of Judah: II Chronicles xxxii.

SHORT STORY

15. The Wooing of Rebekah

Suggestive Readings:

Clough, Arthur H., *Genesis xxiv.*

Put, I pray thee, thy hand under my thigh: a special sacredness was ascribed to the thigh, hence the oath in this manner. Compare the laying on of hands in the Scriptures and in certain church ceremonies to-day.

daughters of the Canaanites: read Genesis xxvii, 46—xxviii, 5, for Rebekah's similar request.

Mesopotamia: "between the rivers."

Nahor: the brother of Abraham.

Behold, I am standing by the fountain of water: an idyllic setting for such a mission as that upon which the servant was sent. A comparison has been made to a similarly fanciful setting in the *Odyssey,* in the story of Nausicaa's waking of Odysseus. See *Odyssey,* Book VI, or Bulfinch's *Age of Fable,* p. 324 ff.

And she said, "Drink, my lord": does this indicate anything regarding the position of woman at this time?

of half a shekel weight: the weight of a gold shekel was about 132 gr.

Beer-lahoi-roi: "the well of the Living One that seeth me," situated on the main route from Syria to Egypt.

Note once more the epical nature of this literature. After reading The Creation, The Call of Abraham, and The Wooing of Rebekah, what qualities do you find that are characteristic of the epic? Point out, in the above story, words and phrases that kindle your imagination. Is this story romantic or realistic? Is it told objectively or subjectively?

16. Joseph and His Brethren

Suggestive Readings:

Milton, *Paradise Lost*, Book XII, pp. 155-190.
Arabian Nights, The Story of Prince Ahmed.
Lord, *Beacon Lights of History*, vol. ii, Jewish Heroes and Prophets, chap. ii, Joseph.

coat of many colors: such garments were highly prized by early peoples. Cf. Judges v, 30 and II Samuel xiii, 18.

Shechem: a city of central Palestine, thirty-four miles north of Jerusalem.

Dothan: an important town on the highway from Damascus to Egypt.

one of the pits: the problem of water was always a keen one with the shepherds, hence the large number of pits referred to in the Bible.

Ishmaelites: the descendants of Ishmael, the son of Abraham and Hagar. Read Genesis xxi for the story of the dismissal from home.

Gilead: the mountainous region bounded by the Jordan on the west and by the Arabian plateau on the east.

Midianites: a tribe of nomads from northern Arabia.

And Joseph's master . . . put him into prison: after many days, Joseph came into disfavor with Potiphar's wife, and through her instrumentality he was cast into prison. An old Egyptian story entitled The Tale of Two Brothers is very similar to the Bible account of Joseph's unfortunate trouble with Potiphar's wife. A brief account of the story is given in Mitchell's *Genesis*.

Pharaoh: probably Hyksos, the great shepherd king.

And Pharaoh took off the signet ring from his hand: a royal pledge. Cf. The Story of Esther, page 88.

Manasseh and Ephraim: see *Glossary*.

Sheol: "pit," similar to the classical Hades, the underworld of the dead.

Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?: do you find any revelation of character

here? Read Genesis xxv, 27-34 and Genesis xxvii for further indications of Jacob's character. What is the meaning of "Jacob"? Compare the names of Shakespeare's characters Iago and Iachimo.

"Send the lad with me": Benjamin was at this time the father of ten children. A little further on Judah calls him "a little one."

And they made ready the present against Joseph's coming at noon: the custom of bestowing gifts was common to Oriental and classical peoples.

And Judah and his brethren came to Joseph's house: why should Judah receive such special mention?

while Joseph made himself known unto his brethren: this has been called the greatest recognition scene in literature. A judgment of Chateaubriand's, which Arnold quotes in his essay on Joubert, is apropos here:

"The true tears are those which are called forth by the *beauty* of poetry; there must be as much admiration in them as sorrow. They are the tears which come to our eyes when Priam says to Achilles, 'And I have endured,—the like whereof no soul upon the earth hath yet endured,—to carry to my lips the hand of him who slew my child;' or when Joseph cries out: 'I am Joseph your brother, whom ye sold into Egypt.'"

Goshen: unknown.

put, I pray thee, thy hand under my thigh: a binding form of oath. See *Notes* to The Wooing of Rebekah.

Is this story told objectively or subjectively? Does it keep up its interest throughout? Are there any moments of suspense? What dramatic qualities does it possess? In how many characters is your interest centered? Draw a diagram illustrating the rise and fall of your interest. Can you justify the brothers of Joseph for their attitude toward their "dreaming" brother? Is Jacob absolutely blameless? What do you conclude as to the nature of family life at this period? the nature of political organization? the social and economic standards? Would the people of our country accept Joseph's kind of rule? Write a character sketch of Joseph, showing what his strong characteristics were, and why he was able to remain in favor for so long a time. Do the different brothers possess any individuality? For instance, do you infer anything as to the character of Reuben? the character of Judah? the character of Benjamin? What do you think of Judah's plea? Note how artistically the author conceals the expression of Joseph's feelings.

17. Jephthah's Daughter

Suggestive Readings:

Tennyson, *A Dream of Fair Women.*
Byron, *Poems,* Jephthah's Daughter.
Herrick, Robert, *The Dirge of Jephthah's Daughter.*
Shakespeare, Threnos (may be found in *Oxford Book of English Verse*).
Scott, Walter, *The Lady of the Lake,* Canto II, xxii.

Mizpeh of Gilead: uncertain, probably near the border of the Ammonites.

Aroer: a city in the tribe of Reuben.

Minnith: a town on the east of the Jordan.

Abel-cheramin: unknown.

his daughter came out to meet him with timbrels and with dances: it was the custom to greet national heroes in this manner. Compare a similar situation after the destruction of the Philistines in the reign of Saul: "The women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music. And the women sang one to another as they played, and said:

Saul hath slain his thousands,
And David his ten thousands."

I Samuel xviii, 6-7.

bewail my virginity: it was the aspiration of every Hebrew maiden to become the ancestress of a great family. Recall Sarah's joy at the birth of a son, Genesis xxi, 6-7; the divine promise to the exiled Hagar, Genesis xxi, 17-18; the farewell to Rebekah, Genesis xxiv, 60; the marriage blessings upon Ruth, Ruth iv, 11-12.

For a classical parallel, read the story of Iphigenie in Bulfinch's *Age of Fable* or Gayley's *Classic Myths,* also the story of the prophecy of the sacrifice of Polyxena on the tomb of Achilles (*Classic Myths*), and the story of the sacrifice of Isaac, Genesis xxii.

The following stanzas are from Tennyson's well-known poem, *A Dream of Fair Women:*

"The daughter of the warrior Gileadite,
A maiden pure; as when she went along
From Mizpeh's tower's gate with welcome light,
With timbrel and with song.

"My words leapt forth: 'Heaven heads the count of crimes
With that wild oath.' She render'd answer high:
'Not so, nor once alone; a thousand times
I would be born and die.

"'Single I grew, like some green plant, whose root
Creeps to the garden water-pipes beneath,
Feeding the flower; but ere my flower to fruit
Changed, I was ripe for death.

"'My God, my land, my father—these did move
Me from my bliss of life that Nature gave,
Lower'd softly with a threefold cord of love
Down to a silent grave.

"'And I went mourning, "No fair Hebrew boy
Shall smile away my maiden blame among
The Hebrew mothers"—emptied of all joy,
Leaving the dance and song,

"'Leaving the olive-garden far below,
Leaving the promise of my bridal bower,
The valleys of grape-loaded vines that glow
Beneath the battle tower.

* * *

"'It comforts me in this one thought to dwell,
That I subdued me to my father's will;
Because the kiss he gave me, ere I fell,
Sweetens the spirit still.

"'Moreover it is written that my race
Hew'd Ammon, hip and thigh, from Aroer
On Arnon unto Minneth.' Here her face
Glow'd, as I look'd at her.

"She lock'd her lips; she left me where I stood:
'Glory to God,' she sang, and past afar,
Thridding the sombre boskage of the wood,
Toward the morning-star.

"Losing her carol I stood pensively,
As one that from a casement leans his head,
When midnight bells cease ringing suddenly,
And the old year is dead."

18. The Adventures of Samson

Suggestive Readings:

Milton, *Samson Agonistes.*
Whittier, *Poems,* The Wife of Manoah to Her Husband.
Longfelow, *Poems,* The Warning.

Zorah: a town allotted to the tribe of Dan.
Eshtaol: a town in the low country of Judah.

Timnah: a landmark on the north boundary of Judah.

Now at that time the Philistines had rule over Israel: the territory of the Philistines had been allotted to the tribe of Judah. It was a long time before the Israelites gained any real ascendancy over their enemies.

Ashkelon: a seaport on the Mediterranean, ten miles north of Gaza.

and he smote them hip and thigh with a great slaughter: (lit. leg upon thigh). The expression denotes utter destruction.

in the cleft of the rock of Etam: uncertain, perhaps near Samson's home in Zorah.

Lehi: a place bordering the Philistines.

Ramath-lehi: unknown.

clave: another archaic past tense. In The Story of Ruth, page 71, it has just the opposite meaning.

En-hakkore: see *Glossary;* the situation is uncertain.

Gaza: an important city on the frontier towards Egypt. It was taken by Alexander the Great after a siege of five months.

Sorek: uncertain, probably near Gaza.

a Nazirite unto God: see *Glossary.* The four vows to be taken by a Nazirite were:

1. abstinence from the fruit of the vine.
2. leaving the hair uncut.
3. avoidance of contact with the dead.
4. abstinence from all unclean food.

Read Bulfinch's *Age of Fable* or Gayley's *Classic Myths* for the parallel story of Hercules in mythology.

19. The Story of Ruth

Suggestive Readings:

Hood, *Poems,* Ruth.
Milton, *Poems,* To a Virtuous Young Lady.

Moab: the lofty table land east of the Dead Sea and just west of the Arabian Desert.

that they may be your husbands: this was in accord with the Mosaic law. Read the exact wording of the law in Deuteronomy xxv, 5 and 6.

Mara: "bitterness." Cf. Exodus xv, 22-26.

and she went, and came and gleaned in the field after the reapers: cf. Keat's allusion in his *Ode to a Nightingale:*

"Perhaps the self-same song that found a path
Through the sad heart of Ruth, when sick for home,
She stood in tears among the alien corn."

Jehovah be with you: compare our contraction of God be with you (God be wi ye, God b'w ye) into Good-bye.

under whose wings thou art come to take refuge: the comparison is of the covering and protection of wings to the body. Cf. Psalms xvii, 8; xxxvi, 7; lxi, 4; xci, 4.

vinegar: sour wine mixed with water, a common drink of the peasants.

an ephah of barley: a little more than three pecks.

spread therefore thy skirt over thy handmaid: that is, "perform the part of a near kinsman by marrying me."

six measures of barley: a measure was one-third of an ephah.

If thou wilt redeem it, redeem it: Leviticus xxv, 25.

a man drew off his shoe, and gave it to his neighbor: a custom still in practice among the Arabs.

Goethe has called this story the loveliest little idyl that has come down to us. It is indeed an almost perfect example of the idyllic short story. It has all the grace and charm and picturesqueness of the pastoral, and parts of it read like exquisite poetry. What idyllic elements do you find in The Story of Ruth? In view of Israel's exclusiveness, can you see in this story any purpose beyond the interest of the narrative? Explain. Is your interest chiefly in plot or character? Compare this story with Joseph and his Brethren in this respect. In what way is Ruth heroic?

20. The Little Ewe Lamb

Suggestive Readings:

Peele, George, *The Love of King David and Fair Bethsabe.* (Manly, *Specimens of Pre-Shakespearean Drama,* vol. ii.)
Swinburne, *The Masque of Queen Bersabe.*
Emerson, *Poems,* Threnody.

Nathan: the prophet and confidential adviser of David.

he shall restore the lamb fourfold: according to the dictates of the law.

Thou art the man: Poe has taken this for the title of one of his best known stories.

Uriah the Hittite: for the account of David's cruel injustice to Uriah, read II Samuel xi, 14-21.

the children of Ammon: the inhabitants of the territory between the tribe of Gad and the Arabian Desert.

I shall go to him, but he will not return to me: what memorable words of bereavement David has left us! Read his lament over Saul and Jonathan, under *Poetry,* and his lament over Absalom, under *History.*

What is the method by which David is made to realize his transgression? Read the story of the sheep-fold under *Gospel.* Why are there so many allusions to shepherd life in the Bible? What does David suggest as a sufficient purging force? What is Jehovah's cleansing agency? Explain. Recall, if you can, some incident where a similar cleansing agency was effective.

21. Elijah in the Wilderness

Suggestive Readings:

Keble, John, *The Christian Year,* In Troublous Days.
Whittier, *Poems,* The Deity.
Poems, What the Voice Said.
Poems, The Angel of Patience.
Poems, The Call of the Christian.
Lord, *Beacon Lights of History,* vol. ii, Jewish Heroes and Prophets, chap. xiii, Elijah.

The oratorio *Elijah* is based on the Scriptural account of the great prophet.

Ahab: (875-853 B.C.) a progressive and energetic king. He strengthened his alliance with the Phœnicians by marrying the daughter of the king of Tyre. His chief enemy was Benhadad, the king of Damascus, but he was able after some time to arrange a commercial treaty with him.

Jezebel: the intriguing and ill-fated wife of Ahab.

juniper-tree: a species of broom common in desert places in Palestine. It reaches a height of about eight feet.

Horeb the mount of God: or Mt. Sinai, the holy mountain where Moses received his commission as leader of the people, and where he received the tables of the law. (Exodus iii and xix-xx.)

Damascus: the chief city of northern Syria, noted for its luxuriant gardens and its beauty.

Hazael: a high officer in the service of Benhadad.

Jehu the son of Nimshi: the general of the army. He ruled for twenty-eight years.

Baal: (Baalim) the gods of the Phœnicians and Canaanites, to whom the Israelites frequently sacrificed. They were worshipped in high places and groves. (Cf. Britain's early religion.) Israel's conception of God was that He was only their national deity, and that His name was Jehovah. This conception persisted throughout practically the whole Old Testament.

"With these came they who, from the bordering flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names

Of Baalim and Ashtaroth—those male,
These feminine. . . .
For those the race of Israel oft forsook
Their Living Strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which their heads, as low
Bowed down in battle, sunk before the spear
Of despicable foes."

Milton, *Paradise Lost,* Book I, 11. 419-423, 432-437.

22. Naaman the Leper

Suggestive Readings:

Van Dyke, Henry, *The House of Rimmon.*
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. xii, The Road to Damascus.

but he was a leper: note the brief and concise expression, the objectivity of the writer, and the vivid contrast of elements.

Samaria: see *Notes* to The Destruction of Sennacherib.

six thousand pieces of gold: perhaps about $60,000.

Abanah and Pharpar: two rivers of Damascus.

Rimmon: the storm-god of Babylonia; also a Syrian god, honored as the chief deity of Damascus.

"Him followed Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abana and Pharpar, lucid streams.
He also against the house of God was bold:
A leper once he lost, and gained a king—
Ahaz, his sottish conqueror, whom he drew
God's altar to disparage and displace
For One of Syrian mode, whereon to burn
His odious offerings, and adore the gods
Whom he had vanquished."

Milton, *Paradise Lost,* Book I, 11. 467-476.

What is the inciting force to the action of this story? Does the writer exhibit any enthusiasm for the little captive from Israel? Is he representative of the other Old Testament narrators? Of what sort was Naaman's cleansing? Can you recall any story in which a man, consumed by greed and avarice, was transformed through the silent influence of a little child? Why does not Elisha come out to pay his respects to the general? What is his purpose? What is Naaman's character? Who is the more spectacular by nature, Elisha or Naaman? What is the transforming influence in Naaman? What evidences are

there of any change? Has Naaman become a follower of Israel's Jehovah?

23. The Story of Esther

Suggestive Readings:

Racine, *Esther* (a drama).
Apocrypha, The Rest of Esther.
Apocrypha, The Story of Judith.
Arabian Nights, Ali Baba and the Forty Thieves.
Lord, *Beacon Lights of History,* vol. ii, Jewish Heroes and Prophets, Mordecai and Esther.

Handel, the great composer, has taken the words of Racine's *Esther* for the great oratorio by that name.

Ahasuerus: (485-465 B.C.), king of Persia, known in Greek history as Xerxes.

Shushan: one of the three capitals of the Persian empire.

Haman, the Agagite: i.e., the Amalekite.

Pur: (Purim) "lots." The casting of lots was evidently a favorite pastime of the king's minister. The feast of Purim, which the Jews later observed, was perhaps named in irony of Haman's casting of the lot for their death, and the turning of the king's decree against him.

And the king took his ring from his hand, and gave it to Haman: see *Notes* to Joseph and his Brethren.

he rent his clothes, and put on sackcloth and ashes: an Oriental custom. Cf. Job i, 20; ii, 12; II Samuel iii, 31; xv, 32. The custom was common in Homeric times. *Iliad,* Book XXII, l. 400 ff.; Book XXIV, l. 150 ff.

and if I perish, I perish: read the following words of Antigone (Sophocles' *Antigone,* ll. 450-470, tr. by E. H. Plumptre, Gayley's *Classic Myths,* p. 275):

> "That I should die
> I knew (how should I not?), though thy decree
> Had never spoken. And before my time
> If I shall die, I reckon this a gain;
> For whoso lives, as I, in many woes,
> How can it be but he shall gain by death?
> And so for me to hear this doom of thine
> Has nothing fearful. But, if I had left
> My mother's son unburied on his death,
> In that I should have suffered; but in this
> I suffer not."

fifty cubits high: a cubit was the length of an average man's arm, from elbow to wrist, usually estimated at twenty-one inches.

satraps: "protectors of the realm." A satrap was the governor of a province, and was responsible to the scribe for the administration.

in royal apparel of blue and white: the blue was really a shade of purple, the royal color. The color "purple" had the red predominant.

who knoweth whether thou art not come to the kingdom for such a time as this: what characters in history do you recall who proved sufficient in some great national or international crisis?

Do you justify Vashti's conduct in not obeying the royal order? In what light does this throw the central character? What was the conception of womanhood in the Persian court? In what does the heroism of Esther consist? Is the character consistent? Compare Esther with Ruth; with Antigone; with Jephthah's daughter; with Judith.

Is your chief interest centered in character or in plot? Is the setting realistic or romantic? What dramatic crises are there? Does the story possess the idyllic elements of The Story of Ruth? Does the author develop the emotional reactions of Mordecai and Haman? Why, or why not?

Divide the story into acts and scenes. What are the conflicting forces? What advantages does Haman have? What advantages Esther? How does Esther make use of her advantages? Why does she not make known her request as soon as the king offers to grant her petition?

24. The Feast of Belshazzar

Suggestive Readings:

Byron, *Poems,* To Belshazzar.
Poems, Vision of Belshazzar.
Tennyson, *The Palace of Art.*
Hemans, Felicia, *Poems,* Belshazzar's Feast.
Heine, Heinrich, *Belshazzar,* The Works of Heinrich Heine, vol. ix, tr. by T. Brooksbank, London, 1904.
Milman, Dean, *Belshazzar.*
Arnold, Edwin, *Belshazzar's Feast.*

Many stories are centered about Daniel. We possess the apocryphal additions of *Bel and the Dragon* and *Susanna and Daniel.* According to Mohammedan tradition, Daniel at one time held the government of Syria and died at Susa.

Belshazzar: last king of the Chaldeans before the captivity of Babylon by Cyrus.

which Nebuchadnezzar his father had taken out of the temple

which was in Jerusalem: about 605 B.C. Nebuchadnezzar was "the greatest king of Babylon since Hammurabi."

the Chaldeans: an energetic people, who succeeded in extending their territory into Babylonia.

Babylon: situated on both sides of the Euphrates.

In the same hour came forth the fingers of a man's hand:

> "There cometh forth a hand upon the stone,
> Graving the symbols of a speech unknown;
> Fingers like mortal fingers—leaving there
> The blank wall flashing characters of fear—
> And still it glideth silently and slow,
> And still beneath the spectral letters glow—
> Now the scroll endeth—now the seal is set—
> The hand is gone—the record tarries yet."
>
> Edwin Arnold, *Belshazzar's Feast.*

Daniel: the fourth of "the greater prophets" and a captive in Babylon.

Upharsin-Peres: the interpretation was based on a double meaning. Each word can be identified in the Semitic languages. *Upharsin* and *Peres* have the same root meaning. Professor Moulton, in his *Bible Stories,* arranges the words vertically, and suggests quite plausibly in his notes:

"One reason why the other wise men could not make out the writing on the wall was that they tried to read it in the usual way, across; and they could make no words of the letters. Daniel sees that it must be read *down, up, down*—an old form of writing called (in Greek) *boustrophedon,* that is, the way an ox draws a plough, turning at the end of the furrow and going back. As soon as Daniel suggests this, all can read the words *Mene, mene, tekel, upharsin. Mene* means number; *tekel,* weight; *peres,* division. But only Daniel sees what the words mean when put together."

BELSHAZZAR

> "The midnight hour was drawing nigh;
> Babylon slumbered silently.
>
> But in the palace of the King
> Was flaring light and rioting.
>
> Aloft there in the monarch's hall
> Belshazzar held high festival.
>
> His minions sat in gleaming lure
> And drained the cups of sparkling wine.

The goblets clashed, the varlets roared,
Such tumult pleased their braggart Lord!

The King's cheeks flame as red as blood,
And wine hath made him bold of mood,

And blindly urges him along
To blaspheme God with impious tongue.

He stood erect, blaspheming loud;
Applause rang from the servile crowd.

He shouted with a glance that burned,
And a slave sped forth and quick returned.

On his head he bore a precious load
Robbed from the temple-shrine of God.

The King snatched recklessly from him
A sacred cup full to the brim.

To the last drop the cup did he drain,
And shouted with foaming mouth again:

'Jehovah, at thee contempt I fling,
And I in Babylon am King.'

But scarce was the daring taunt expressed
Ere secret terror filled the King's breast.

The strident laughter died away;
Over all a death-like silence lay.

And see! and see! on the wall above,
A ghostly hand began to move.

And it wrote and wrote the white wall upon,
Letters of flame it wrote—and was gone.

The King sat there with rigid look,
Pallid as death with knees that shook.

The courtiers sat in chill dismay,
Silent they sate—no sound made they.

The Magi came, but none of them all
Could read the warning upon the wall.

And ere the morning broke again
By his own slaves was Belshazzar slain."

—Heinrich Heine.

25. The Story of Jonah

Suggestive Readings:

Harte, Bret, *Short Stories,* The Outcasts of Poker Flat.
Psalm cxxxix, Jehovah the Searcher of the Heart. See *Poetry.*
Coleridge, S. T., *The Rime of the Ancient Mariner.*

Jonah: the fifth of the minor prophets. He was active towards the close of the ninth century before Christ.

Nineveh: capital of the ancient Assyrian empire. According to Genesis x, 11, it was founded by Nimrod, on the east bank of the Tigris river.

Tarshish: uncertain; perhaps a commercial city of the Phœnicians in southern Spain.

Joppa: the principal seaport of southwestern Palestine.

The Jews' conception of Jehovah was that of a local deity, just as Baal and Ashteroth were the deities of their neighbors. When Israel fell under the foreign yoke, she frequently accepted the worship of her oppressor. The aim of the book of *Jonah* is to protest against this narrow conception of nationality and worship. Compare it in this respect with The Story of Ruth. Read I Kings xx, *23*; Jehovah, the Searcher of the Heart, under *Poetry;* Psalm xviii; Acts x; The Good Samaritan, under Gospel. What instances can you cite of the casting of lots? Do you recall the case in *Silas Marner?* in The Story of Esther?

How does Jehovah bring his message of sympathy for Nineveh to the imagination of Jonah? Cf. The Little Ewe Lamb; the parables of Jesus; Luke xii, 5-7. What is the nature of Jonah's grievance?

See Bulfinch's *Age of Fable* for the story of Arion. What similarities are there in the two stories of Jonah and Arion? What essential difference is there? Is the author of The Story of Jonah objective or subjective in his telling? To what conclusion have you come concerning the Old Testament narrative?

PARABLE

26. The Vineyard

Rewrite the parable in your own words. Why is the last sentence effective? Arrange the song of the vineyard in poetic form. What is the principle of Hebrew poetry? Does it apply here? (See *Notes to Poetry.*)

27. The Eagles and the Vine

Suggestive Readings:

Browning, *Poems,* The Eagle.
Scott, Walter, *The Pirate,* The Song of the Tempest.

Son of Man: this expression is used ninety-five times in *Ezekiel.* It measures the degree of humanism in the Old Testament.

Here we have a strange intermingling of eagles, rivers, branches, and roots, which denote political forces and movements. By a careful study, see if you can rewrite the parable in your own words. If not, consult some commentary, and report in class.

FABLE

28. The Trees

Suggestive Readings:
Æsop: *Fables.*
La Fontaine: *Fables.*

At the death of Gideon, one of the greatest of the judges, the children of Israel turned to foreign gods, and a period of anarchy followed. All the seventy sons of Gideon were exercising authority, but at last one of them—a son of Gideon's maid-servant—asserted his supremacy. When his brother heard the news, he spoke this fable to the people.

olive-tree: what qualities do you attribute to this tree? What is the significance of the olive branch? For what was olive oil used?

fig-tree: very common in Palestine.

the vine: Palestine was noted for its luxuriant vineyards. To live beneath one's vine denoted domestic happiness.

What is an aphorism? a fable? a parable? an allegory? a folk tale? Distinguish between these forms. Which is the most effective for conveying a great truth? Give two examples of each of the above forms. How does the fable of the trees differ from most other fables? What is the point of satire in this fable?

There are only two fables in the Bible; the other in II Kings xiv, 9, is not even a Bible verse in length.

PART II

POETRY

Perhaps the best guiding principle for the student who is to examine the poetry of the Bible is Milton's well-known dictum requiring that poetry be simple, sensuous, and passionate. Most of the poems preserved for us from Hebrew literature are distinctly religious in character, but occasionally we meet with a national war-song, a love idyl, or a pastoral. The love poems found in the *Song of Solomon* are rich in all that characterizes the grace and beauty of our most enchanting love lyrics.

The fundamental note of sincerity that rings throughout all the poetry of the Bible gives it simplicity. What poem could be more unadorned than The Shepherd's Song? Here we have a pastoral which leads us beside still waters, which by its rare grace restores to us our souls. The great triumphant hymns of praise which come at the close of the Psalter are of quite a different nature. The subjective enthusiasm of the writer is dominant, and instead of quiet strains from rural scenes we experience the grandeur and impressiveness of operatic symphony. Yet, even here the elemental genius of the poet is much in evidence. Wordsworth was a great admirer of the Bible, and the unique simplicity of many of his nature poems shows a marked influence of the psalms.

Poetry, in the second place, must be sensuous. It must help us to *hear*, to *feel*, to *see*. As Macaulay says, "Logicians may reason about abstractions, but the great mass of men must have images." It is the great concrete quality of the Hebrew language that makes its poetry so rich in this regard. (See *Introduction*, p. xxxi.) In wealth of imagery and sublimity of diction, the descriptions of The Majesty of Jehovah and the reply of Jehovah in *Job* are unsurpassed in all literature.

Milton's third requirement is that poetry must be passionate. It may be the forlorn cry of some man alone in the world; it may be the jubilant song of triumph over enemies; it may be the rejoicing of a nation; it may be the contemplation of the majesty of God as evidenced through his creation,—there is always a passionate strain.

The great problem of good and evil, dealt with so masterfully and epically in *Job,* perplexed the poets of the Psalter. How often their language is nothing but a cry! It is not the least of the triumphs of the translators that they were able to transmit so much of the dynamic emotion which vitalizes this poetry.

The principle of rhythm in Hebrew poetry is that of parallelism. This union of two or three lines to produce "sense rhythm" has been explained in the *Introduction.* It is significant that the finest passages of poetry in the Bible are those where the parallelism is of a pronounced and definite character. The three main forms of parallelism are the synonymous, the complementary, and the antithetic. The following lines illustrate the first form:

"Hear my cry, O God;
Attend unto my prayer.

. . . . . .

Thou wilt prolong the king's life;
His years shall be as many generations."

Complementary parallelism is represented in the familiar lines of Exiled from Jerusalem:

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God."

Antithetic parallelism is best illustrated in Proverbs. Proverbs X, XI, XII, XIII, XIV, and XV are almost completely antithetic in form. There are other modes of parallelism, such as that found in A Song of Deliverance:

"Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?"

or that found in The Storm, where each verse adds a new meaning and the quatrain gives the meaning of the whole:

"Ascribe unto Jehovah, O ye sons of the mighty,
Ascribe unto Jehovah glory and strength.
Ascribe unto Jehovah the glory due unto his name;
Worship Jehovah in holy array."

The student will meet other principles of rhythm. It will be helpful exercise for him to arrange the poetry in stanzaic form.

Before entering upon the study of individual poems, the student should acquaint himself with the various forms of poetry, not only the main classifications of lyric, epic, and dramatic, but also individual forms, such as the idyl, the pastoral poem, the lament, the elegy, the song, the dramatic monologue, the ballad, the national hymn, etc. Helpful discussions may be found in the *Encyclopedia Britannica* or any standard handbook of poetics. An extended account is given in Moulton's *The Literary Study of the Bible,* Book I and II.

LYRIC POETRY

29. The Song of Deborah

Suggestive Readings:
Scott, *The Lady of the Lake,* Canto III and Canto VI, xx.
Tennyson, *Poems,* Boadicea.
Cowper, *Poems,* Boadicea.
Bible, Judges iv (narrative account of the defeat of Sisera).

Jehovah, the God of Israel: it was not until a much later time that Israel thought of Jehovah as anything but a local deity.

the earth trembled . . . the mountains quaked at the presence of Jehovah: a characteristic conception of God. Compare the Greek idea of Zeus.

Seir: the mountainous district along the east of the valley of Arabah, inhabited by the Edomites.

Edom: originally, the name given to Esau, Jacob's unfortunate brother; later, the name of the land of his descendants.

Sinai: the holy mountain upon which Moses received the commandments.

Shamgar the son of Anath: the deliverer of Israel in a time of oppression.

ye that ride on white asses: the nobility.

ye that sit on rich carpets: the merchants.

in the places of drawing water: in the places of refuge among the women.

Machir: west of the Jordan, a part of the tribe of Manasseh.

Zebulun: Jacob's tenth son. The tribe extended to the Mediterranean.

Issachar: Jacob's ninth son. The tribe lay to the south of Zebulun in the valley of the Kishon. Naphtali and Asher formed the north boundary of Zebulun.

By the water courses of Reuben.

There were great resolves of heart: the poetess is scoring

the tribe of Reuben for its shameful inactivity during this trying period.

Taanach by the waters of Megiddo: one of the four fortress cities on the boundary of the tribe of Manasseh.

From heaven fought the stars: the storm with its powerful torrents of rain is vividly described. The current sweeps along the bodies of the Canaanites, and as the poetess recalls the scene, she becomes exultant. The stamping of the horses in all this terrible destruction produces a powerful effect. Those acquainted with Homer will recall Achilles's struggle with the River.

Meroz: a city in the line of Sisera's flight which refused to come to the aid of her kinsmen.

the wife of Heber the Kenite: Heber had "separated himself from the Kenites," who joined the Israelites in their migration, and had become a traitor to his people as well as to the children of Israel. Jael, who remained constant to her own people, was able to make up for her husband's infamy. This explains the characterization, and perhaps lessens the cruelty of her deed.

"Hark, a sound in the valley! where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

"There down from his mountains stern Zebulon came,
And Naphtali's stag, with his eyeballs of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

"There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied."

—From Whittier's *The Holy Land* (Lamartine).

Arrange the poem in dramatic form. How many speakers are there? How do you account for the frequent repetition throughout the poem? Note the repetitions, and observe to whom you have attributed the lines in each case. What measures the Hebrew conception of God? Explain why the highways were unoccupied in the days of Jael. What indicates the kind of woman Deborah was? Was her patriotism characteristic of all her people? Recall from memory an example of great heroism similar to that of Deborah's. To what virtue does

Deborah seem to attribute most merit? How does the poetess characterize the inactivity of certain tribes? Explain the art in the following lines:

"He asked water, and she gave him milk;
She brought him butter in a lordly dish.
She put her hand to the tent-pin,
And her right hand to the woman's hammer;
And with the hammer, she smote Sisera, she smote
him through his head;
Yea, she pierced and struck through his temples."

Note also the next lines:

"At her feet he bowed, he fell, he lay;
At her feet he bowed, he fell:
Where he bowed, there he fell down dead."

How can you account for the extreme cruelty of Jael's act? Do you justify it? Does the writer justify it? List the different situations in this poem. Point out passages of exceptional power, and explain in what their power consists.

What is the picture of the mother of Sisera? How should the line "Why is his chariot so long in coming" be read? How would you characterize this closing scene? For whom are your sympathies enlisted?

30. David's Lament Over Saul and Jonathan

Suggestive Readings:
Milton, *Lycidas.*
Tennyson, *In Memoriam* (at least the prelude).
Ode on the Death of the Duke of Wellington.
Shelley, *Adonais.*
Scott, Walter, *The Lady of the Lake,* Canto VI, xxii, Lament.
Emerson, *In Memoriam.*
Brooke, Rupert, *The Dead, I.*

For the narrative of the battle of Mount Gilboa, see *Narrative,* under History. Read again the beautiful story of the friendship of David and Jonathan.

Gath . . . Ashkelon: cities of the Philistines.

What lines epitomize this lament? How does David characterize Saul? How does he characterize Jonathan? What evidence of lofty imagination do you find? Read at least one of the poems suggested in the *Readings,* and compare.

31. The Fruitful Tree and the Chaff

Suggestive Readings:

Milton, *Poems,* Paraphrase of Psalm 1.
Van Dyke, Henry, *Counsels by the Way,* The Poetry of the Psalms.

What is the theme of this poem? Read Job xii. What is the problem presented? What is the three-fold parallelism in the first stanza? Compare this parallelism with that at the end of the rhapsody, Behold, your God! Note the vivid contrast between the two stanzas. Explain why the figure is particularly appropriate in each case.

32. A Contemplative Psalm

Suggestive Readings:

Wordsworth, *Lines written a few miles above Tintern Abbey. Poems,* "I wandered lonely as a cloud."
Tennyson, *Poems,* Flower in a Crannied Wall.
Milton, *Poems,* Paraphrase of Psalm viii.

Is the poet subjective or objective? Does he find God through nature, or does he begin with God and see nature as the handiwork of the Creator? Compare the lines from Wordsworth's *Tintern Abbey:*

"For I have learned
To look on Nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity,
Not harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

Compare also Tennyson's lines:

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

33. The Ways of God in Nature and Life

What is the poet's view of nature here? Compare this poem with those above.

34. The Shepherd's Song

Knight, William Allen, *The Song of Our Syrian Guest.*

What evidence do you find that this is a poem of David?

35. Processional

Suggestive Readings:

If possible, read Moulton's *The Literary Study of the Bible,* page 104 ff. and page 159 ff. for the probable occasion of this poem. Read also the account of the removal of the ark from the house of Obed-Edom, II Samuel vi. How does the ethical ideal of *righteousness* manifest itself in this poem? To all who have heard Handel's beautiful oratorio *The Messiah,* this poem must produce a special reaction. Arrange this poem in the form of answer and reply,—strophe and antistrophe.

36. The Thunderstorm

Suggestive Readings:

Byron, *Stanzas Composed During a Thunderstorm.*
Lowell, James Russell, *Summer Storm.*
Scott, Walter, *The Lady of the Lake,* Canto VI, xv and xvi, Battle of Beal' an Duine.
Poems, On a Thunderstorm.

Lebanon and Sirion: mountains known for their great cedars. The storm comes crashing with such violence that these firm trees are torn loose. Sirion is the same as Hermon.

the wilderness of Kadesh: this is in contrast to the cedar-covered mountains, but the great desert is also shaken.

Cast this poem into stanzas in two ways: first, with a prelude, a body, and a postlude; then with stanzas of varying lengths with attention to the subject matter of the whole poem. Which arrangement seems to you the better? What is the conception of Jehovah in this poem? Is it characteristic of the Old Testament? What suggestions measure the fury of the storm? Does the poet become conscious of Jehovah through the storm, or does he begin with Jehovah and then see Him in the storm?

37. Exiled from Jerusalem

from the hill Mizar: probably one of the ridges of Lebanon across the Jordan.

What is there in common to the three stanzas? Does each stanza have its own unity? Express in one line the burden of each. What is the poet's mood in each? Is there any evidence of Israel's conception of Jehovah? Why could not the Israelite worship in a strange land as well as in Jerusalem? Point out the figures in this poem, and discuss their effectiveness.

38. An Everlasting Refuge

The occasion is doubtless that of Sennacherib's invasion. The account is given under *Narrative,* History.

What change would you make in the first stanza in order to give it the character of the other two? Do you notice any allusions already found in other poems? (The Song of Deborah, and The Storm.) Note the effectiveness of the parallelism in the second stanza.

39. The Tabernacles of the Lord

Suggestive Readings:

Milton, *Poems,* Paraphrase of Psalm lxxxiv.

Study this poem with especial attention to its parallelism. Compare Exiled from Jerusalem. What about the opening figure in Exiled from Jerusalem and the allusion to the swallow in the first stanza? Make clear the manifest figure of the swallow in ll. 5-8. (Of course, it is unreasonable to conceive of the swallow as building a nest on the altars. Give a more plausible rendering.) Cf. Jesus's words (Luke ix, 58), "And Jesus said unto him, 'The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head.'" Study carefully the beginning and ending of each stanza. What devices does the poet employ to secure unity and coherence to the poem?

40. An Everlasting Dwelling-place

Suggestive Readings:

Wordsworth, *Ode on the Intimations of Immortality.*

Tennyson, *In Memoriam,* lxviii-lxxi.

An Everlasting Dwelling-place is a poem of Moses, the great leader and statesman at the time of the departure from Egypt and the sojourn in the wilderness.

For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: Compare Wordsworth's well-known lines in the *Ode on the Intimations of Immortality:*

"Our birth is but a sleep and a forgetting.
Our soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

. . . . . .

Our noisy years seem moments in the being
Of the eternal silence."

Compare also Prospero's speech in Shakespeare's *Tempest,* Act IV, sc. i:

"We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."

In the morning they are like grass which groweth up;
In the evening it is cut down, and withereth:
Compare James i, 9-11: "But let the brother of low degree glory in his high estate: and the rich in that he is made low: because as the flower of the grass he shall pass away. For the sun ariseth with a scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings."

we bring our years to an end as a sigh: in the King James version, the words are "as a tale that is told." Compare Macbeth's words on the point of defeat:

"Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

Shakespeare, *Macbeth,* Act V, sc. v, ll. 23-28.

For it is soon gone, and we fly away: an early Anglo-Saxon story compares the life of man to a sparrow that flies into the firelit hall of a king, remains there for a moment, and then flies away again into the darkness without.

41. The Fortress of the Secret Place

Suggestive Readings:

Whittier, *Poems,* The Eternal Goodness.

The Fortress of the Secret Place is perhaps another poem of Moses. There are points of similarity between the two poems, but the mood of the poet is more optimistic here. Break this antiphonal poem into its logical parts, showing the beginning of each new speech. Make a study of the figures.

42. Jehovah is Holy

How does the poet develop his theme? In what three general ways does Jehovah show His holiness? How does He manifest these attributes?

43. The Mercies of Jehovah

Observe the regularity of the parallelism. Of what kind is the parallelism? Is the poem personal in its appeal? What is its theme? Is the poet objective or subjective? What measures his enthusiasm? What is the conception of Jehovah? Compare it with The Song of Deborah in this respect.

44. The Majesty of Jehovah

Suggestive Readings:

Grant, Sir Robert, Psalm civ, "O worship the King all glorious above."

Ruskin, *Modern Painters,* Part II, sec. iii, chap. i, Of the Open Sky.

Thomson, James, *Poems,* Paraphrase of Psalm civ.

leviathan: a large sea monster.

> "that sea-beast
> Leviathan, which God of all his works
> Created hugest that swim the ocean-stream."
> —Milton, *Paradise Lost,* 11. 200-202.

Praise ye the Lord: or Hallelujah, JAH being the Hebrew name for God. This cry occurs more and more frequently until the close of the book.

What is the outstanding quality of this poem? Read Jehovah's reply to Job under Dramatic Poetry. Compare the two poems. What quality of Jehovah is revealed here more vividly than elsewhere? What is the quality of the poet's imagination? List the figures of the poem, and comment upon those which the instructor directs. Do they call forth any experience to your mind? any work of art? any natural scenery you have witnessed? What contrast of

majestic qualities is most striking to you in the poem? Read Isaiah's rhapsody, Behold, Your God, under *Prophecy.* Compare the two passages. What is the poet's view of God and nature?

45. A National Anthem

Suggestive Readings:

Thomson, James, Rule Britannia.
Kipling, *Poems,* Recessional.
Campbell, Thomas, *Poems,* Ye Mariners of England.
Whittier, *Poems,* Centennial Hymn.
Holmes, *Poems,* Union and Liberty.
Lowell, *The Present Crisis.*

He hath remembered his covenant forever: the accounts of Jehovah's covenants with Abraham, Isaac, and Jacob may be found in Genesis xvii; xxvi, 1-5; and xxvii, 46-xxviii, 17 respectively.

he reproved kings for their sakes: Genesis xii, 14-20 and xx, 1-7.

Joseph was sold for a servant: very naturally, Joseph is given special mention here, for he is the important connecting link in the history of the Israelites.

They set among them his signs: read Exodus ii-xii for the story of the ten plagues and the leadership of Moses and Aaron.

He spread a cloud for a covering
And fire to give light in the night: Exodus xiii, 21-22.

and he brought quails and satisfied them with bread: Exodus xvi.

He opened the rock, and waters gushed out: Exodus xvii, 1-7.

What is the effect of the short clauses in the first eight lines? Is there any special arrangement of ideas here? What title can you suggest for this national hymn? What is the reason for the religious tone of the *national* poem? What is the theme? Is this poem more or less exuberant than The Majesty of Jehovah?

46. The Great Deliverer

The allusion to bondage in the second scene of the poem is perhaps a reminiscence of the Babylonian captivity. It bears resemblances to the language of *Isaiah* (xl-lxvi).

Underline the refrains of the poem. Recast the poem so that there will be regularity in the length of stanza. What four vivid pictures are presented in this poem? How do you account for the difference in structure after the line, "He turneth rivers into a wilderness?" Read the beginning once more. Compare

with The Thunderstorm. What is your final conclusion as to the proper arrangement of stanzas?

47. On Israel's Departure from Egypt

Suggestive Readings:

Milton, *Poems,* Paraphrase of cxiv.

Describe the occasion of the poem. What is its form of parallelism? Name at least four literary characteristics. How does it differ from the last few poems we have examined? Do you feel any stressing of a moral here? What form of a poem would you call this?

49. Jehovah Is Thy Keeper

Observe the admirable unity of this poem. Almost every line is a pendant from another. What different grammatical constructions are employed to effect this coherence? What is the form of parallelism? Have you met before the idea of Jehovah's habitation being upon a hill or mountain? (*See* A Cry in Exile). The explanation is sometimes offered that the poet is in exile returning from the dreary plains of Babylon. Comment upon this view.

50. On Return from Captivity

Suggestive Readings:

Byron, *Poems,* Oh! Weep for Those.

The occasion is the partial restoration of the Jews to their fatherland after many long years of captivity in Babylon. The greater part of the poem is an expression of joy over the return of the first companies and doubtless the prospect of complete restoration. The latter lines are touching words of petition for deliverance.

In what situation is the poet? What profound pathos is there in the last lines? Point out the appropriateness of the figure.

51. An Elegy

Suggestive Readings:

Byron, *Poems,* By the Rivers of Babylon We Sat Down and Wept.
Poems, In the Valley of Waters.
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. iii, The Gates of Zion.

What is the occasion of the poem? What is the poet's mood? What is the nature of the patriotism in the poem? What is the condition of Jerusalem? What do you imagine inspired the severity of the last lines?

52. Praise ye Jehovah

Suggestive Readings:

Rossetti, C. G., *Poems,* Let All Thy Works Praise Thee, O Lord.
Grant, Sir Robert, Psalm civ, "O worship the King all glorious above."

Into what general divisions does this poem fall?

53. A Hallelujah Hymn

What is the difference between this hymn of praise and the preceding poem?

DRAMATIC POETRY

54. Job

Suggestive Readings:

Butcher, S. H., *Harvard Lectures on the Originality of Greece,* chap. i, Greece and Israel.
Sophocles, *Œdipus Coloneus,* tr. by R. C. Jebb.
Æschylus, *Prometheus Bound,* tr. by Blackie.
Byron, *Manfred.*
Goethe, *Faust,* tr. by Bayard Taylor.
Bible, Jeremiah xii.
Apocrypha, Ecclesiasticus xi, 11-18.

For helpful discussions of this great monument of literature, the student should read at least one of the following:

Moulton, *The Literary Study of the Bible,* Introduction.
Moulton and Others, *The Bible as Literature,* chap. vi, The Book of Job as Literature (John F. Genung).
Driver, *An Introduction to the Literature of the Old Testament,* chap. ix, The Book of Job.

It is supposed that *Job* was written in the same age that produced Æschylus, Sophocles, and Euripedes. Look up these men in the *Encyclopedia Britannica,* and find out the character of their works.

H. G. Wells in *The Undying Fire* has given a modern setting to the drama of *Job.*

First Speech:

to rouse up leviathan: the big sea-monster, who, according to mythology, swallowed up the sun in cloud.

who built up waste places for themselves: i.e., places that have long since become waste. This measures the degree of oblivion to which he would be consigned.

There the wicked cease from troubling;
And the weary are at rest: this passage is much employed in literary allusion. Cf. Tennyson's *The May Queen* and George Eliot's *The Mill on the Floss.*

According to subject matter, what form of poetry is this first speech? Upon whom is the attention of the speaker centered? What is his mood? What is the real cause of his anguish? (Read Job i and ii very carefully). Is there any respite from the consciousness of agony in any part of his speech up to "Wherefore is light?" What is his mood then? What is your attitude toward Job? After reading the first two chapters, what do you learn as to the real cause of Job's suffering? What is your attitude toward the different personages in those chapters? Is Job deserving of his terrible woe? What is Job's mood in the lines beginning with "Wherefore is light given?" In this speech Job pronounces his problem. Read it carefully, and define the problem. Read one or all of the following, and compare with the cry of Job: Hamlet's soliloquy, *Hamlet,* Act III, sc. i, 56-89; *King Lear,* Act I, sc. iv, 11. 279-332; the opening words of Œdipus in *Œdipus Coloneus;* Æschylus's *Prometheus Bound,* 11. 106-128.

"Daughter of the blind old man, to what region have we come, Antigone, or what city of men? Who will entertain the wandering Œdipus to-day with scanty gifts? Little crave I, and win yet less than that little, and therewith am content; for patience is the lesson of suffering, and of the years in our long fellowship, and lastly of a noble mind."—Sophocles, *Œdipus Coloneus,* tr. by R. C. Jebb, 2nd edition, Cambridge, 1889.

Second Speech:

As a servant that earnestly seeketh the shadow: i.e., the shadow on the sun-dial which indicates the time to stop work.

wearisome nights are appointed: "handed or doled out."

My flesh is clothed with worms and clods of dust;

My skin closeth up, and breaketh out afresh: Job was suffering from the terrible disease of elephantiasis. See dictionary.

Am I a sea, or a sea-monster,

That thou settest a watch over me?: with Israel's old conception of Jehovah, Job cannot understand why he should be singled out—insignificant as he is—for such torture and such attention. This thought comes out more clearly later in the speech.

Give phrases and verses which indicate the extent of Job's suffering. What is his attitude toward God? Keep in mind the fact that Job knows nothing of what has transpired between Jehovah and the Adversary. How patient does Job seem to you in this speech? Are there any emotional suggestions that he pities himself in his suffering?

Third Speech:

The most trying of Job's adversities is the position taken by his three friends towards his affliction. From the very beginning, they have attributed his calamities to some secret sin. Job, of course, protests his innocence constantly and consistently, even to such a degree as to make himself appear profane. The arguments of the friends are, on the whole, specious and superficial. Rather than face the problem honestly and fairly, they make their appeal to the traditions of their elders without questioning the validity of the doctrine. The speeches of Eliphaz, undoubtedly the oldest of the visitors, are not without beauty; the speeches of Bildad possess little weight; and the speeches of Zophar make a direct plea for Job to put away his sin. This is hard for the sufferer to endure. The problem has become very plainly a problem regarding the origin of evil. The friends, following the teachings of their fathers, hold that Jehovah blesses the righteous and punishes the wicked, and Eliphaz rebukes Job for presuming to put himself above the authority of a former age and for refusing God's consolations which have come through the agency of the friends. The third speech given in this text follows.

let my cry have no resting-place: the allusion is taken from Genesis iv, 10, "The voice of Abel's blood cried unto God from the ground."

my witness is in heaven: a kindlier conception of God, surely, than heretofore.

What development is there in Job's attitude toward God? What is the real opposing force to Job and his view of the problem? What is Job's conception of God now? Is it new to him? What do you think has motivated this reaction? Have you met this view of God before in the Old Testament? Does Job grip this idea of a *Champion* or *Advocate* firmly? What is the friends' idea of God? How does Job account for their position? What words and phrases describe Job's condition?

Bildad's Speech:

Bildad merely repeats the age-long beliefs and traditions of his forefathers concerning the origin of evil. Read the poem entitled The Fruitful Tree and the Chaff, and Jeremiah xii. How does it accord with Bildad's view?

Job's Fourth Speech:

Have pity upon me, have pity upon me, O ye my friends: read Job. vi, 28-30. These lines reveal Job's great longing for sympathy and help.

Oh that my words were written: in his profound suffering, Job longs to give enduring expression to his protest so that it may stand as an immutable record for the ages to follow.

I know that my Redeemer liveth: this line and the following lines are familiar to everyone. It seems that Job has come, at least for the moment, upon a plain of clearer light, and he expresses thus beautifully his assurance of a Daysman, Advocate, Redeemer, and Friend. Yet, it must be kept in mind that the word "Redeemer" really means avenger, in the same sense that the Anglo-Saxon tribesman acted as the avenger of the murder of any kinsman.

Zophar's Speech:

What is the mood of the speaker? How does he reply to Job's examples of the prosperity of the wicked? What is the literary style of this speech? Is it prompted by a passion to tell the simple truth as honestly and vividly as possible? Explain.

Job's Fifth Speech:

As for me, is my complaint to men: Job is now grappling with the problem most earnestly. His concern is not chiefly over the antagonism of the friends, but over the working of God's law of life.

Lo, their prosperity is not in their hand: the first objection which Job takes up.

That they are as stubble before the wind,

And as chaff that the storm carrieth away?: cf. The Fruitful Tree and the Chaff.

"God layeth up his iniquity for his children": that is, the iniquities of the fathers are visited upon the children "unto the third and fourth generations." This is the second objection which Job undertakes to answer.

Let him recompense it unto himself: why should the child suffer for the sin of the father? Why does not God reward the evil-doer himself according to his deserts? What does the wicked man care for those that follow him?

"Shall any teach God knowledge": a third objection which naturally follows from Job's comment on the inconsistency and unfairness of the divine law of good and evil. Professor Moulton holds that these objections are actually spoken by the three friends.

What answer does Job give to Zophar's ill-tempered speech? Can you suggest the speakers for the three objections? How

does Job answer the objections, from general laws or from concrete instances which establish the laws? What observation have you to make on the second commandment (Exodus xx, 4) and the position of Job?

The argument continues until Eliphaz openly accuses Job of sin, but Job shows little recognition of the thrust. He is too absorbed in his problem. "Oh that I knew where I might find him!" is his passionate cry. Then he takes up the argument once more and points out the success of evil-doers. The friends cannot meet Job's powerful proofs, but they re-state in their way what they have maintained in their earlier speeches. A new speaker appears upon the scene, but he presents a particular problem which cannot be treated here. While he is speaking, a storm is approaching. The clouds grow darker, the lightning flashes increase, the dull rumble of distant thunder becomes louder, until it is no longer a rumble but a roar. Still the storm increases. It is dark, and the wind has become violent, roaring over the Arabian plains. Out of the whirlwind a voice becomes articulate. It is the VOICE OF JEHOVAH.

When the morning stars sang together: Dante Gabriel Rossetti, in his poem, The Blessed Damozel, makes the following allusion:

> ". . . and now she spoke as when
> The stars sang in their spheres."

and later in the same poem:

> "Her voice was like the voice the stars
> Had when they sang together."

The Words of JEHOVAH:

And caused the dayspring to know its place, etc.: the figure is a powerful one. The following is the note of Professor Genung, which he quotes from Professor Cheyne:

"The Day-spring, or Dawn, personified as one who 'seizes the coverlet under which the earth has slept at its four ends and shakes the evil-doers out of it like flies; upon which form and color return to the earth, as a clay (a Babylonian image) receives a definite form from the seal, and as the sad-colored night-wrapper is exchanged for the bright holiday-robe.'"

Pleiades—Orion, etc.: See some Classical dictionary.

the Mazzaroth: perhaps, the *signs* of the Zodiac.

State as clearly and as fairly as you can the problem of Job and his suffering. Did Job find any solution for it? In moments

of calm, does he appear to gain insight? What position does he feel to be most satisfactory; or rather, what is his attitude when he is most undisturbed? What is the purpose of the many questions of Jehovah? Are they easier to answer than Job's perplexing problem? What conception of the universe do you arrive at? Learn passages from this speech. What literary qualities do you discern in these lines? What can you say of the nature of the images that come to the mind of the reader? Wherein lies the power of all these instances from nature and life?

In the Epilogue Jehovah says to Eliphaz, one of the friends, "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath." What light does this cast on the problem? Explain the "poetic justice" of this drama. What answer is given to the problem of the drama? As a tragic sufferer, compare Job with Hamlet, King Lear, Othello, Faust, Œdipus, and Prometheus.

55. A Song of Deliverance

What is evidently the theme of the poet's song? How does it accord with the sentiment of Job? Arrange the first section of the poem into two stanzas. What is the mood of the poet here? Cast the second section into stanzas also. Read the poem carefully and interpret the various situations that are presented. Is the speaker "delivered" from his enemies? How can you show the unity of the poem?

56. Jehovah, the Searcher of the Heart

What narrative that you have studied illustrates the lines:

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold thou art there."

Is this conception of the poet, that Jehovah is the all-present and all-knowing God, found in the rest of the Old Testament? Does the poet have any difficulty in grasping it? Is he moved by the contemplation of the idea?

57. My Beloved!

Suggestive Readings:

Browning, E. B., *Sonnets from the Portuguese,* **iii, v, xi, xx, xxv,** xxvii, xxix, xxxi, xliii, xliv.
Shakespeare (?), Bridal Song (*Oxford Book of English Verse*).
Chapman, George, Bridal Song (*Oxford Book of English Verse*).
Theocritus, *Idylls* (A. H. Bullen: *Some Longer Elizabethan Poems,* E. P. Dutton, New York).
Virgil, *The Eclogues,* ii (any good translation, such as that by T. F. Royds in the Everyman Series).
Fletcher, Giles, Wooing Song (*Oxford Book of English Verse*).
Bible, The Amer. Revised Version, Psalm 45, A Royal Marriage Hymn

The speaker is generally supposed to be a Shulamite maiden who later becomes Solomon's wife. Study this love lyric according to the standards and principles of poetry thus far suggested in the *Notes.* Compare it with the following idyl of Theocritus:

"O Galatea fair, why dost thou shun thy lover true?
More tender than a lamb, more white than cheese when it is new,
More wanton than a calf, more sharp than grapes unripe, I find.
You use to come when pleasant sleep, my senses all do bind:
But you are gone again when pleasant sleep doth leave mine eye;
As a sheep you run, that on the plain a wolf doth spy.

"I then began to love thee, Galate, when first of all
You, with my mother, came to gather leaves of crowtoe (hyacinth) small
Upon our hill; when I, as Usher, squired you all the way;
Nor when I saw thee first, nor afterwards nor at this day
Since then could I refrain: but you, by Jove! nought set thereby!"

58. My Beloved in Absence

Suggestive Readings:

(See above.)

Compare this lyric with the following sonnet:

"Beloved, my Beloved, when I think
That thou wast in the world a year ago,
What time I sat alone here in the snow
And saw no footprint, heard the silence sink
No moment at thy voice, but, link by link,
Went counting all my chains as if that so
They never could fall off at any blow
Struck by thy possible hand,—why, thus I drink

Of life's great cup of wonder! Wonderful,
Never to feel thee thrill the day or night
With personal act or speech,—nor ever cull
Some prescience of thee with the blossoms white
Thou sawest growing! Atheists are as dull,
Who cannot guess God's presence out of sight."

—E. B. Browning, *Sonnets from the Portuguese,* xx.

PART III

REFLECTION

An important part of the Bible is devoted to what is commonly known as Wisdom literature. The pessimism of the Preacher in *Ecclesiastes,* the tragic suffering of Job in the great drama by his name, and the reflectiveness of the writer of the *Proverbs* are well known to every reader of the Bible. The range of discussion in *Proverbs* is great, but the underlying theme appears to be an exaltation of true wisdom. The literary form is that of parallelism. Contrast is most common, as will be noted in the following selections. Comparison is frequently employed, and complementary reflection is scattered throughout.

According to the suggestion in the *Introduction,* develop into compositions those reflective sayings which the instructor may assign. A most attractive mode of development is, of course, that of example. Sometimes, however, the saying needs simple explanation, that is, you will endeavor to make clear the meaning of the saying by paraphrasing or interpreting the words as they stand. In the case of the figurative reflection on the sluggard's ill-kept field, you will be careful to distinguish between the figure and the explanation of the figure. A most valuable comparative study is that of the reflections of the Bible with the sayings of Epictetus, of Marcus Aurelius, of "Poor Richard," and of the *Imitation.*

The student should consult Professor Phelps's interesting chapter on Wisdom and Philosophy in his *Human Nature in the Bible,* also Professor Bewer's excellent chapter (chap. xix) in *The Literature of the Old Testament.*

PART IV

ESSAY

The Bible has many excellent examples of the essay, not of the type developed by Macaulay, but of the type best represented in literature by Bacon. The Biblical essay is either expository or persuasive. The reflective element dominates the treatment of the theme, and the mood of the author is more or less manifest throughout. The unity of the essay consists largely in a grouping of ideas about a central topic. At times the essay has little coherence, that is, there is little inter-weaving of ideas. In *James,* the unity of theme is one of treatment also. For instance, the essay concerning the importance of speech is characterized by its analogy. The apocryphal book of *Ecclesiasticus* has many excellent essays. A comparative study of these essays, as well as those of Bacon, with the essays in this collection is interesting and fruitful.

78. On Times and Seasons

Suggestive Readings:

Byron, *Poems,* All is Vanity Saith the Preacher.
Tennyson, *The Vision of Sin.*

There is one that is alone, and he hath not a second: compare the lines in Carlyle's *Sartor Resartus,* at the beginning of the chapter on Helotage, "Two men I honour, and no third," etc.

Define the essay. Is it a complete treatment of a subject? Explain the expressions "he hath set eternity in their heart" and "this is a striving after wind." What is the topic sentence of each paragraph? What development is there in the thought? Does it reveal the author's temperament? What leads him to such a discouraging outlook on life? What consolations does he call before himself? How does he entertain the idea of a life after death? (paragraph 2).

79. On the Vanity of Desire

Suggestive Readings:

Apocrypha, Ecclesiasticus xxxi, 1-11 On Riches.
Bacon, *Essays,* Of Riches.
Addison, *Spectator,* No. 159, The Vision of Mirzah.
Clough, A. H., *Poems,* Say Not the Struggle Naught Availeth.
Tennyson, *The Palace of Art.*

What is the theme of this essay? Where is it first pronounced? Compare On Times and Seasons with it in this respect. Do you agree with the writer in his point of view? Write a composition taking an opposite view. What seems to be "the quest" upon which the essayist is bent?

80. On the Vanity of Youth

Suggestive Readings:

Rubaiyat of Omar Khayyam, tr. by Edward Fitzgerald.
Bacon, *Essays,* Of Youth and Age.
Emerson, *Essays,* first series, Compensation.
Ruskin, *Sesame and Lilies,* The Mystery of Life and its Arts.
Coleridge, S. T., *Youth and Age.*
Tennyson, *Two Voices.* (The three poems of Tennyson given in the *Readings* of these essays have been called "the most suggestive of all commentaries.")

"Vanity of vanities," saith the Preacher, "all is vanity": this is a final statement of the theme of the whole suite of essays in *Ecclesiastes.*

The extended figure in this essay is usually explained as the coming on of old age as the approach of disease, but the explanation of Dr. Cox in *The Expositor's Bible* is more attractive and satisfying. I quote him here at length:

"As the evening drew on, the thick clouds, instead of dispersing, had 'returned after the rain,' so that setting sun and rising moon, and the growing light of stars, were all blotted from view. The tempest, long in gathering, breaks on the city; the lightnings flash through the darkness, making it more hideous; the thunder crashes and rolls above the roofs; the tearing rain beats at all lattices and floods all roads. . . . 'The keepers of the house,' the guards and porters, would quake. 'The men of power,' the lords or owners of the house, or the officials who most closely attended on them, would crouch and tremble with apprehension. The maids at the mill would 'stop' because one or other of the two women—two at least— whom it took to work the heavy millstone had been frightened from her task by the gleaming lightning and the pealing thunder. The ladies, looking out of their lattices, would be driven back into the darkest corners of the inner rooms of the harem. Every door would be closed and barred lest robbers, availing themselves of the darkness and its terrors, should creep in. 'The noise of the mills' would grow faint or utterly cease, because the threatening tumult had terrified many, if not all, the grinding-maids from their work. The strong-winged 'swallow,' lover of wind and tempest, would flit to and fro with

shrieks of joy; while the delicate 'song-birds' would drop, silent and alarmed, into their nests. The gentlemen of the house would soon lose all zest for their delicate cates and fruits; 'the almond' would be pushed aside, 'the locust loathed,' and even the stimulating 'caper-berry provoke no appetite,' fear being a singularly unwelcome and disappetising guest at a feast. In short, the whole people, stunned and confused by the awful and stupendous majesty of the tropical storm, would be affrighted at the terrors which came flaming from 'the height' of heaven, to confront them on every highway."—*The Expositor's Bible,* Edited by W. Robertson Nicoll, Funk and Wagnall's, New York, 1900.

What, then, is the significance of this picture? It is simply a figurative expression of approaching death, when "the mourners go about the streets," before the cord of life has been loosed or the golden bowl has "been broken at the fountain or the wheel broken at the cistern."

Shakespeare puts these words into the mouth of Julius Caesar:

> "Cowards die many times before their deaths,
> The valiant never taste of death but once:
> Of all the wonders that I yet have heard,
> It seems to me most strange that men should fear,
> Seeing that death, a necessary end,
> Will come, when it will come."
>
> —SHAKESPEARE, *Julius Caesar,* Act II, sc. ii, ll. 38-43.

What idea common to the previous two essays do you find here? Define "vanity" as it is used by the writer. How does the essayist emphasize his idea in the first paragraph and the first part of the second? How does the writer view approaching death?

81. On the Nature of Temptation

Suggestive Readings:

Baker, George P., *Forms of Public Address,* G. W. Curtis, The Puritan Principle: Liberty under the Law.
Whittier, *Poems,* Worship.

What does James mean by "the law of liberty?" How does his definition compare with Micah's? (See The Controversy of Jehovah, under *Prophecy,* Prose Drama.)

82. On Respect of Persons

Suggestive Readings:

Bacon, *Essays,* Of Ceremonies and Respects.
Apocrypha, Ecclesiasticus iv, 1-10.

mercy glorieth against judgment: compare the memorable words of Portia in *The Merchant of Venice,* Act. IV, sc. i.:

> "The quality of mercy is not strained;
> It droppeth as the gentle rain from heaven
> Upon the place beneath: it is twice blest;
> It blesseth him that gives, and him that takes:
> 'Tis mightiest in the mightiest; it becomes
> The throned monarch better than his crown:
> His sceptre shows the force of temporal power,
> The attribute to awe and majesty,
> Wherein doth sit the dread and fear of kings;
> But mercy is above this sceptr'd sway,
> It is enthroned in the hearts of kings,
> It is an attribute of God himself;
> And earthly power doth then show likest God's,
> When mercy seasons justice."

Where is the theme of the essay first pronounced? From your observation of previous essays, what do you conclude as to the position of the theme in the Bible essay? Call to mind a treatment of the same theme by Jesus. Note again James's emphasis upon "the law of liberty."

83. On Faith and Works

Rahab the harlot: read the fascinating story in Joshua ii.

Learn the definition of faith given in the first paragraph of the letter to the Hebrews. From the themes of James's essays, would you call him "theoretical" or "practical"? How would you compare him with Paul? with the writer of *Reflections* or *Proverbs?*

84. On the Tongue

Suggestive Readings:

Apocrypha, Ecclesiasticus, v, 8-vi, 1.
Apocrypha, Ecclesiasticus xix, 4-17.
Bacon, *Essays,* Of Discourse.
Essays, Of Anger.

How is the theme of the essay developed?

85. On True Wisdom

Suggestive Readings:

Apocrypha, Ecclesiasticus i, 1-20.
Bacon, *Essays,* Of Wisdom for a Man's Self.

Select one sentence from this essay and develop it into a composition.

PART V

PROPHECY

RHAPSODY

The form of literature known as rhapsody is a distinctive characteristic of the Hebrew Scriptures. It deserves especial attention here for at least two reasons. First, it does not find a parallel in modern literature, although its dynamic sincerity has had tremendous influence upon such writers as Milton, Coleridge, Ruskin, and Carlyle. Secondly, the Hebrew Bible presents the most complete and highly developed specimens of rhapsody that we have in literature. The prophets to whom these writings are credited felt divinely inspired to such a degree that they conceived of themselves as the mouthpieces of Jehovah. The spirit of the Lord moved so mightily in them that they were overcome by the divine fervor that surged through them. It is difficult to describe accurately the literary nature of rhapsody. Professor Moulton has written more concisely, perhaps, than anyone else. He describes it as "the prophetic form made by the fusion of all literary forms in one; which can thus give the realistic emphasis of dramatic presentation to its ideas, while free at any point to abandon drama for discourse or lyric meditation."

86. The Coming of a Deliverer

Suggestive Readings:

Carlyle, *Past and Present,* Book III, chaps. xii and xiii.
Butcher, S. H., *Harvard Lectures on the Originality of Greece,* chap. i, Greece and Israel.
Lord, *Beacon Lights of History,* vol. ii, Jewish Heroes and Prophets, chap. ix, Isaiah.
Bewer, Julius A., *The Literature of the Old Testament,* Isaiah and Micah.

Isaiah, perhaps the greatest of "the greater prophets," lived in a time of national stress. He tells his own story of how he appeared at the court of Hezekiah to bring the messages from God. A prophet of the eighth century, he saw his kingdom gradually surrounded by the threatening powers of Egypt and Assyria. So much controversy centers about the prophecy of *Isaiah* that it is impossible even to

suggest the different explanations that have been offered regarding its authorship.

Arrange this rhapsodic passage in poetic form. What is the burden of the prophet's message? Is there anything which suggests the character of the writer?

87. An Age of Peace

"Never has any people been so conscious of its own spiritual calling as the Jews; none has had so profound an intuition of the future. They pondered their long preparation and equipment for their office, its unique design, their repeated lapses, their baffled hopes, the promises postponed. The outward trappings of national existence fell away. All that constitutes history in the eyes of secular nations—war and politics, the deeds of kings, heroic struggles for independence—these things occupied an ever lessening space in their annals; their only life was the indestructible life of the spirit. They were content to suffer and to wait. They had all the tenacity of hope. Disencumbered of material greatness, they enlisted themselves on the side of purely spiritual forces. It was the prerogative of their race to be 'an ensign to the nations,' to bear the banner of the true God."

—Butcher, *Harvard Lectures on the Originality of Greece,* chap. i, Greece and Israel.

Describe the nature of the "idealized" figure of the prophet. What is the significance of the second paragraph? What is the meaning of "the root of Jesse"? Can you interpret the prophet's words "that standeth for an *ensign* of the peoples"?

88. Behold, your God!

Suggestive Readings:

A Contemplative Psalm (see *Poetry*).
The Ways of God in Nature and Life (see *Poetry*).
The Majesty of Jehovah (see *Poetry*).
Rossetti, C. G., *Poems,* All Thy Works Praise Thee, O God.
Bewer, Julius A., *The Literature of the Old Testament,* Deutero-Isaiah.

In his great oratorio *The Messiah,* Handel has interpreted the beauty and grandeur of this rhapsody most effectively.

"His [Isaiah's] message is a message of comfort and of spiritual uplifting. His people are hopelessly subdued and political action has no meaning for them or for him. . . . On the other hand no portion of the Old Testament is more individual in style and thought or more gloriously uplifting in expression than the oracles of this great prophet of the Exile. He rises to a new level of faith with the indomitable buoyancy which

was the genius of Israel at each crisis of its religion. The ancestral idea that Jehovah would protect them in all events against the gods of the heathen was finally shattered; but this new seer boldly declares that Jehovah is the God of the whole earth. This triumphant exultation in the omnipotent power of Jehovah is the keynote of his message."

—GARDINER, *The Bible as Literature*, p. 241.

How far does the Prologue extend? Arrange it in dramatic form. How many speakers are there? Read two or three chapters from Isaiah i-xl. How do they compare with Behold, your God? What two remarkable attributes of God are given in this rhapsody? What vivid contrast is pictured in Jehovah's nature? Read the poems in *Poetry* given in the *Suggestive Readings*, and compare. What inspires the prophet's lofty reach of imagination? Review once more the Hebrew poet's conception of God and Nature.

89. Thy God Reigneth!

What is the mood of the prophet in the opening paragraph? What evidence is there in the second paragraph of the nature of the prophet as a divine oracle? Arrange the third paragraph in poetic form. How many stanzas do you have? Note the climactic ending of each.

90. The Man of Sorrows!

Arrange in poetic form. What literary qualities does this literature possess?

91 Behold, a Leader and Commander!

Arrange in poetic form.

92. Rejoice, O Daughter of Zion!

Contrast the style and subject matter of the last two paragraphs.

93. Behold, thy King!

Discuss the literary form and style of this passage.

INVECTIVE

So numerous are the denunciations in the Bible that it has been thought wise to include in this collection several examples. The same stress of feeling which in rhapsody was often joyfully exuberant here manifests itself in plain severity. But the severity is not unmixed. Frequently the lines are full of

woe; the prophet even laments over the condition of the nations. He casts before his vision vast fields of doom and desolation. On the one hand, there is vengeance and indignation; on the other, wailing and uncontrolled grief.

94. Against Babylon

Suggestive Readings:

Tennyson, *Poems,* Babylon.
Bible, Jeremiah l-li.
Bible, Isaiah xiii-xiv.
Taylor, Viola, Babylon (may be found in *The Book of Modern British Verse,* Small, Maynard).
Hodgson, Ralph, Babylon (may be found in *The Book of Modern British Verse*).
Carlyle, *Past and Present,* Book IV, chap. iv.
Lord, *Beacon Lights of History,* vol. ii, Jewish Heroes and Prophets, chap. x, Jeremiah.
Bewer, Julius A., *The Literature of the Old Testament,* Jeremiah.

The life of Jeremiah is a striking interpretation of the times in which he lived. He saw the chaotic state of his own nation, but he strove valiantly to stem the tide of oncoming oppression. He began his career about 626 B. C. For about forty years he appeared constantly in the court and among the people and warned them of the inevitable destruction. Some time after the captivity in 586 B. C., Jeremiah was carried into Egypt. A man with lofty ideals and motives, he presents one of the most pathetic figures in Hebrew literature.

Thomas Carlyle, more than any other writer in the English language, reveals the vigor and power and unction of the Hebrew prophet. Lines as forceful as the quotation below may be found in any of his works. The student should read the entire chapter.

"Awake, ye noble Workers, warriors in the one true war: all this must be remedied. It is you who are already half-alive, whom I will welcome into life; whom I will conjure, in God's name, to shake off your enchanted sleep, and live wholly! Cease to count scalps, gold-purses; not in these lies your or our salvation. Even these, if you count only these, will not long be left. Let bucaniering be put far from you; alter, speedily abrogate all laws of the bucaniers, if you would gain any victory that shall endure. Let God's justice, let pity, nobleness and manly valour, with more gold-purses or with fewer, testify themselves in this your brief Life-transit to all the Eternities, the Gods and Silences. It is to you I call; for ye are not dead, ye are already half-alive: there is in you a sleepless dauntless energy, the prime-matter of all nobleness in man. Honour to you in your kind. It is to you I call: ye know at least this, That the mandate of

God to His creature man is: Work! The future Epic of the World rests not with those that are near dead, but with those that are alive, and those that are coming into life."

—Carlyle, *Past and Present,* Book IV, chap. iv.

What is the effect of the short clauses in the first paragraph? What is the picture before the prophet's mind? Describe the character of the figure at the end of the first paragraph. What is Israel's relationship with Jehovah? What historic relationship was there between Israel and Babylon? Read the complete invective, Jeremiah l-li. It is the most elaborate of the prophetic invectives, and it is certainly one of the most powerful. Read also Isaiah's invective, Isaiah xiii-xiv. These passages are significant for their influence upon literary themes.

95. Against Tyre

Suggestive Readings:

Bible, Isaiah xxiii.
Bible, Ezekiel xxviii.
Keble, John, United States (may be found in any of the standard collections of English poetry).
Whittier, *Poems,* Ezekiel.
Bewer, Julius A., *The Literature of the Old Testament,* Ezekiel and the Holiness Code.

pannag: "perhaps a kind of confection."

Ezekiel was a contemporary of Jeremiah's. While Jeremiah was weeping in Jerusalem, Ezekiel was being carried into captivity. His prophetic life occupied the years from about 592 B.C. to 570 B.C. There is much difference of opinion concerning the literary character of the book of *Ezekiel.* It has, in all probability, a composite character. Certain critics have called the book dull and uninteresting, but there are many passages of poetic power in the book.

"Tyre mocked when Salem fell; where now is Tyre?
Heaven was against her. Nations thick as waves,
Burst o'er her walls, to Ocean doomed and fire:
And now the tideless water idly laves
Her towers, and lone sands heap her crowned merchants' graves."

—Keble, *United States.*

What was the chief activity of the Phœnicians? To what is Tyre compared? What is the significance of all the countries contributing to the building of the ship? What is the purpose of the extended enumeration of Tyre's riches? What suggestions measure the utter desolation of the city? Is there any suggestion of satire in this invective? Read Isaiah's oracle

against Tyre, Isaiah xxiii; also Ezekiel's complete invective, Ezekiel xxvii-xxviii.

96. Against Damascus

Suggestive Readings:

Bible, Jeremiah xlix, 23-27.

"But with Isaiah whether the figure be homely or remote, it is always concrete, and so apt that each time one comes back to the reading one is struck with fresh surprise at the power. Always one feels with Isaiah, as with the earlier poets of Israel, that he is drawing his imagery from things which he himself has felt and seen and heard, and not from a storehouse of inherited literature. His speech springs from the experiences of his own life; it never suggests that its phrasing comes second or third hand from reality."

—Gardiner, *The Bible as Literature,* p. 228.

What do you gather as to the kind of reformer Isaiah was? Call to your mind such great reformers as Savanarola, Calvin, Wilberforce, and Garrison. How does Isaiah compare with them in his mood and message?

97. Against Egypt

Suggestive Readings:

Bible, Isaiah xix.

Note again the shortness of the clauses, the dynamic power of words, the mood of the author, and his attitude towards his message.

98. Against the Nations

Suggestive Readings:

Bible, Isaiah xxiv.
Bible, Isaiah xxxiv.
Bible, Jeremiah xxv.
Bible, Amos i-ii.
Bible, Zechariah ix.

Compare this with the invective against Egypt. Discuss the prophet's use of imagery. What tremendously dramatic suggestion do you observe?

99. Against Nineveh

Suggestive Readings:

Moore, Thomas, *Poems,* The Harp that Once Through Tara's Halls.
Rossetti, Dante G., *Poems,* The Burden of Nineveh.

Nahum: one of the minor prophets, from Elkesi in Galilee. His entire prophecy concerns the downfall of Nineveh. Con-

sequently, it was before 607 B.C. that the book was written,—perhaps about 608 B.C.

Look up the discussion of Nineveh in the *Encyclopedia Britannica.* What is the literary character of the opening words of the invective? What comparison can you make with former invectives? What is the prophet's attitude toward Nineveh? How does he impress his idea upon the people? Compare him with Jonah. Study the concrete elements in this excerpt of Nahum's invective. How do they compare with *Isaiah* in this respect?

EMBLEM PROPHECY

The figurative method of expressing an idea has been noted throughout the whole of the Bible literature. In prophecy, imagery is a chief characteristic. Isaiah's lofty conceptions and his choice of types from experience make his writing preëminent in the literature of the prophetical books. The parables of Jesus with their sublime realism produced profound reactions upon all those who heard him. The analogies of Paul and James were the result of Greek influence. With the figurative representations of Ezekiel, Jeremiah, and others, "we have the prophecy at its best; the sharp perception of the concrete facts is fused by imagination into a message of the deeper meaning which underlies it." Emblem prophecy should be studied with especial attention to the figures employed and to a comparison with other figurative representations of facts and truths in the Bible.

SATIRE

106. On Idolatry

Define satire. Distinguish it from invective, from irony, from sarcasm. Name at least one great satire in English literature. What is the point of satire in this account? What is the theme? How effective is it for conveying a truth? Compare it in this respect with other forms.

LAMENT

107. Over the Devastation of Judah.

Suggestive Readings:

Shelley, *Poems,* A Lament, O World! O Life! O Time!

108. Over Zion

Who is the writer of these laments? What suggestions measure the prophet's sorrow? What characteristic qualities of Jeremiah's prophecy do you note? Re-read his invectives

and emblem sketches, and make an effort to explain the strength of Jeremiah's writing.

DRAMATIC PROSE

Interpret the situation in Micah's dramatic prose. What is the most striking declaration that is made? Compare it with other similar declarations you have met in your study of the Bible literature. Amplify it into a theme.

PART VI

GOSPEL

The gospel must be considered as a definite form of literature. It possesses a unity that cannot logically be destroyed. The character of the central figure is so dynamic and so inherent throughout that classification of the literature into short story, parable, or biography takes away the effect that is produced by the reading of any single gospel. To be sure, there are marvelous examples of the short story, such as The Two Brothers or The Tax-gatherer; and there are accounts and incidents which in themselves are distinctly biographical in nature. Yet the classification of the gospel into literary forms for the purpose of literary study has always proved unsuccessful. The parable is frequently an integral part of the sermon, the setting in which the sermon was delivered is always significant, the various episodes of the active life of Jesus are all closely related to a larger whole. A fitting title to the gospel would be "The Life and Teachings of Jesus."

110. The Promise of a Forerunner

Suggestive Readings:

Longfellow, *The Divine Tragedy* (covers the three years of ministry and the death of Jesus).

Herod, king of Judæa: Herod the Great (37 B.C.-4 A.D.), although cruel, was an enthusiastic admirer of Greek culture. He rebuilt the Temple for the Jews, and in many other ways showed himself an efficient executive.

he shall drink no wine nor strong drink: cf. the story of the birth of Samson, Judges xiii. For the vows of the Nazirite, read *Notes* to The Adventures of Samson.

tidings: news, information, advice.

to take away my reproach among men: recall once more the unhappiness of a woman without children. Cf. Jephthah's daughter, and Rachel (Genesis xxx, ll. 22-23).

What does the word "gospel" mean? What is its significance here? Draw a comparison with Old Testament accounts. Do you feel any relief from the burden which seemed to hang over the later books of the Old Testament?

111. The Announcement to Mary

Gabriel:

"Betwixt these rocky pillars Gabriel sat
Chief of the angelic guards, awaiting night;
About him exercised heroic games
The unarmed youth of Heaven; but nigh at hand
Celestial armory, shields, helms, and spears,
Hung high with diamond flaming and with gold."
—Milton, *Paradise Lost,* Book IV, ll. 549-554.

112. Mary's Visit to Elizabeth

Suggestive Readings:

Bible, I Samuel ii, 1-10, The Song of Hannah.

113. The Birth of John the Baptist

and prophesied, saying: this hymn of praise, so similar to the Magnificat, is known as the Benedictus, from the first word in the Latin translation.

Write a paragraph on Zacchæus's conception of his son's coming.

114. The Birth of Jesus

Suggestive Readings:

Milton, *Hymn on the Morning of Christ's Nativity.*
Paradise Lost, Book XII, ll. 360-371.
Tennyson, *In Memoriam,* civ-cvii.
Lowell, *Poems,* A Christmas Carol.
Whittier, *Poems,* The Star of Bethlehem.
Poems, A Christmas Carmen.
Poems, The Mystic's Christmas.
Douet, A., A Christmas Hymn, (may be found in *Palgrave's Golden Treasury,* second series.)
Van Dyke, Henry, *The Sad Shepherd.*
Brooks, Phillips, *Poems,* O Little Town of Bethlehem.
Browning, E. B., *Poems,* The Virgin Mary to the Child Jesus.
Keble, John, *The Christian Year,* Christmas Day.
Longfellow, *The Nativity* (A Miracle Play).
Rossetti, C. G., *Poems,* Christmas Eve.
Poems, Christmastide.
O. Henry, The Gift of the Magi.
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. v, An Excursion to Bethlehem and Hebron.

Cæsar Augustus: (23 B.C.-14 A.D.) the most eminent of the followers of Julius Cæsar.

swaddling clothes: cloths wrapped about a newborn infant.

Among the most beautiful of the literary allusions to this unique event is the one in *Hamlet,* Act I, sc. ii., ll. 157-164.

Bethlehem:

"Lo, Bethlehem's hill-site before me is seen
With the mountains around, and the valleys between;
There rested the shepherds of Judah and there
The song of the angels rose sweet on the air."

—From WHITTIER'S *Palestine.*

What is the outsanding element in the style of this account?

115. The Wise-men from the East

Suggestive Readings:

Van Dyke, *The Blue Flower,* The Other Wise Man.
Wallace, Lew, *Ben Hur* (a novel based on the coming of Jesus).

for thus it is written of the prophet: Micah v, 2.

frankincense: a fragrant gum resin, valued by ancient peoples for its embalming and fumigating properties.

myrrh: a yellowish brown aromatic gum resin, used as a perfumery.

Judæa:

"Blest land of Judæa! thrice hallowed of song,
Where the holiest of memories pilgrimlike throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

"With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God."

—From WHITTIER'S *Palestine.*

116. The Flight into Egypt

and slew all the male children: cf. The Birth of Moses.

that which was spoken through Jeremiah the prophet: Jeremiah xxxi, 15.

The last two accounts are from Matthew's gospel. You will note his appeal to prophecy. Do you observe any other characteristic?

118. Boyhood Visit to Jerusalem

Suggestive Readings:

Van Dyke, *The Lost Boy.*

the feast of the passover: in commemoration of that night in their early history, so fatal to the homes of the Egyptians. Read Exodus xii.

when they had fulfilled the days: the feast of unleavened bread followed the passover, and lasted seven days.

Can you picture to yourself the return from these feasts? What is the setting of Chaucer's *Canterbury Tales?*

119. Ministry of John the Baptist

Suggestive Readings:

Drummond, William, Saint John the Baptist (*Oxford Book of English Verse*).
Clough, Arthur H., *Poems,* What Went Ye Out for to See?
O'Shaughnessy, Arthur, John the Baptist (may be found in Palgrave's *Golden Treasury,* second series).
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. vii, Jericho and Jordan.

Tiberius Cæsar: the stepson and successor of Augustus Cæsar.

Pontius Pilate: the Roman procurator of Judæa.

Herod, tetrarch of Galilee: Herod the Great was succeeded by his son Herod Antipas. "Tetrarch" came to be applied to any provincial governor.

Ituræa: a small province on the northwestern border of Palestine.

Trachonitis: a province northeast of the Jordan.

Abilene: the district west of Damascus and north of Philip's province.

Annas and Caiaphas: Annas was the Jewish high-priest, and Caiaphas, his son-in-law, was the priest appointed by the Roman government.

as it is written in the words of Isaiah the prophet: Isaiah xl, 3-5.

He said therefore: "he kept saying."

Abraham to our father: the Jews called themselves "the children of Abraham."

publicans: tax-gatherers.

Matthew established his story by appeal to prophecy. How does Luke establish the facts of his narrative? What is his purpose in naming the several rulers? Is his method a correct one? What is the gripping element in John's message? Does he apply its principles? Does John possess imagination? Explain.

120. The First Cleansing of the Temple

And he found in the temple those that sold oxen and sheep and doves: the selling of animals in the courts of the temple for the various sacrifices described in the Mosaic law was a common practice.

What revelation of character is there in this passage? In what relationship does the young seer feel himself to be with God? Is this relationship emphasized anywhere in the Old Testament?

121. The Call of the First Disciples

Suggestive Readings:

Van Dyke, Henry, *Out-of-doors in the Holy Land* chap. x, Galilee and the Lake.

lake of Gennesaret: sea of Galilee. Other names were Tiberias and Chinnereth.

"Blue sea of the hills!—in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown."

—From WHITTIER'S *Palestine.*

What is the response of the people to the miraculous occurrence? How does Jesus view this response? What is the nature of Peter's reaction? What is the meaning of the reply to his cry of fear?

122. The Healing of a Paralytic

Suggestive Readings:

Whittier, *Poems,* The Healer.

Pharisees: see *Glossary.* They were the strict religious party.

Son of Man: how does the use here compare with that in *Ezekiel?*

How do the people react to the healing? What is Jesus's actuating motive? Develop this idea.

123. The Tax-gatherer's Call

Did Levi know Jesus before this incident? What prompts this strong reaction? What measures the extent of the reaction? What is the attitude of the Pharisees? Have you observed this before? What do you think of Jesus's reply? Is is effective? What kind of a statement is it?

124. Among the Grainfields

What is the attitude of the Pharisees now? How does Jesus view the conventions of his day? Does he accept the authority recognized by the Jews? Illustrate. Explain his final statement.

125. The Sermon on the Mount

Suggestive Readings:

Whittier, *Poems,* Democracy.
Tolstoi, *Master and Man and Other Parables,* esp. The Godson and The Candle.
Emerson, *Essays,* first series, Spiritual Laws.
Slaten, *What Jesus Taught.*

"The preacher must be a man to men, and speak out of his own experience. The whole spirit of a sermon must centre in his personal realization of life. . . . The best sermon is that which has in it the most of human experience. There must be no urging of authority. Whatever is said must come from the soul of man. . . . The story is the simplest and most necessary means by which one can influence another."—Curry, *Vocal and Literary Interpretation of the Bible.*

Is the beginning effective? Why? Define "beatitudes." Compare the ideas of this sermon with those of the Old Testament. What evidences of imagination in this literature? Does Jesus state his position towards the Old Testament writings? Explain. The ethical standard of the Old Testament was *righteousness.* How does Jesus face this? How does he develop his idea of *righteousness?* Is the ending of the sermon effective? Where has the method been used before?

126. The Friend of an Outcast

Suggestive Readings:

Rossetti, Dante Gabriel, *Poems,* Mary Magdalene.
Rossetti, C. G., *Poems,* Mary Magdalene.

an alabaster cruse of ointment: a cruet containing a translucent form of gypsum.

How do you imagine Jesus came to be invited to the dinner? What previous acquaintance did the woman have with Jesus? What was the nature of her actuating motive? How did the Pharisees view this breach of convention on the part of Jesus? How does Jesus dispose of the unpleasant situation? Has he used the method before?

127. The True Family of Jesus

Suggestive Readings:

Tolstoi, *Master and Man and Other Parables,* Master and Man.

How does the Teacher attack religious exclusiveness?

128. Two Parables of the Kingdom

Notice carefully the expression "the kingdom of God."

Read Professor Slaten's chapter, About Civilization, in his *What Jesus Taught.*

129. The Demoniac of the Gerasenes

"Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene."
—From WHITTIER'S *Palestine.*

Who is the first speaker in this narrative? What suggestions measure the condition of the demoniac? What is the nature of Jesus's motivation? At what cost does Jesus work this healing?

130. A Discourse on Humility

Suggestive Readings:

Tolstoi, *Master and Man,* Neglect a Fire and 'Twill not be Quenched.

Do you begin to see what Jesus means by "the kingdom of heaven"? Is his taking of the little child characteristic of his method? Explain. Read again the Old Testament story of The Little Ewe Lamb. What conception of *righteousness* does the Teacher bring forth in this discourse? What is his estimate of the individual personality? Illustrate. Which is more effective for the presentation of a great truth, the parable or the fable? Do you notice any difference in the character of the parables studied so far? Are they realistic or romantic?

131. The Test of Discipleship

What, do you imagine, prompted the strong reaction of the first speaker? What does Jesus mean by his reply to this enthusiastic utterance? Is there any suggestion as to what happened to this man? Is it significant that these men are not named? What is the degree of enthusiasm manifested by the second speaker? Can you suggest any reason for the brevity of the Teacher's command, "Follow me"? Is the third speaker prompted by the same impulse as the first speaker? What does the last statement of Jesus reveal as to the nature of the calling?

132. The Sending of the Seventy

Sodom: an ancient Syrian city, destroyed by fire because of its flagrant wickedness. Genesis xviii and xix.

Bethsaida: a town on the shore of Galilee.

Tyre and Sidon: famous Phœnician cities.

Capernaum: a town on the western shore of the Sea of Galilee.

Hades: see *Notes* to Joseph and his Brethren.
What revelations of Jesus's mood in this account?

133. The Good Samaritan.

What authority does Jesus quote in his reply to the lawyer? What, then, is the significance of the parable? Does the young Teacher have a "platform"? What does he accept as a basis for his message? How does he differ in his message from the Old Testament characters? Which is predominant in this parable, character or plot?

134. A Visit with Mary and Martha

Suggestive Readings:

Milton, *Poems,* To a Virtuous Young Lady.
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. vii, Jericho and Jordan.

"And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?"

—From WHITTIER'S *Palestine.*

Do you have anything to say in behalf of Martha?

135. The Parable of the Sheep-fold

Do you observe any difference in the handling of material in this writing? What new element in the subject matter? What about the mood of Jesus here? (Cf. The Sending of the Seventy.) Does Jesus recognize any unity among his followers? What is the significance of the parallel to a sheep-fold? What is the nature of a sheep? What, according to this writer, is the relationship between Jesus and God? between Jesus and those who accept his high standard of idealism? Is this relationship social or personal?

136. Further Words on Humility

With the guides given thus far in the *Notes,* make a study of this discourse, emphasizing Jesus's literary method, the quality of his imagination, the structure of the narrative, the revelation of character, the new interpretation of great truths, the effect produced, the realism of the parable, the comparison with Old Testament narrative, the central teaching, and the quality of the writer's style.

137. The Lost Sheep

138. The Lost Coin

What do you conclude as to Jesus's conception of the worth of the human personality?

139. The Two Brothers

Suggestive Readings:

Tolstoi, *Master and Man,* God Sees the Right though He is Slow to Declare it (or The Long Exile).

Using the outline given in the *Notes* to Further Words on Humility, write a criticism of this masterpiece of literature.

140. The Rich Man and Lazarus

Observe the description of Lazarus and of the rich man. Is the story romantic or realistic? subjective or objective? What indications are there of character? Look up the word *lazaret* in the dictionary. Other interesting words from the Bible are *babel, jeremiad, maudlin,* and *pharisaic.* What similar words and expressions can you add to these?

141. The Raising of Lazarus

Suggestive Readings:

Browning, *An Epistle.*
Tennyson, *In Memoriam,* xxxi-xxxii.
Andreyev, L. N., *Short Stories,* Lazarus.

fifteen furlongs: about a mile and a half.

What glimpses of Jesus's nature do you get in the first paragraph? Who is the writer of this account? What characteristic elements do you note? What new and direct statement does Martha make? How does Jesus receive it? How did Martha regard Jesus? What hints do you find as to the position of the Pharisees?

142. The Pharisee and the Publican

Is Jesus more direct here in his attack against the Pharisees? What is the real point of difference between Jesus and his opponents? Characterize the two worshipers.

144. The Rich Young Ruler

What, again, is the authority that is used? Why does Jesus lay down this hard requirement? What evidence is there that the young man is sincere? Does Jesus sympathize with him?

145. Zacchæus the Publican

Suggestive Readings:

Tolstoi, *Master and Man,* Master and Man.

147. Mary Anoints the Feet of Jesus

Suggestive Readings:

Browning, E. B., *Poems,* Comfort.
Tennyson, *In Memoriam,* xxxii.

pure nard: a very precious fragrant oil prepared from the *spikenard* plant. It was imported from the Far East.

Observe the open hostility to Jesus. What is the motivation of Judas's unkindly remark? What reasons can you give for Mary's remarkable act? With what purposes do the Jews come to Bethany?

148. The Triumphal Entry

Bethphage: on the Mount of Olives, very near to Bethany. In Wallace's *Ben Hur,* it is here that the leprous mother and sister are cleansed.

149. Captious Questions

Discuss the skill with which Jesus handles the difficult situations.

150. Invective against the Scribes and Pharisees

phylacteries:

"These 'frontlets' or 'phylacteries' were strips of parchment, on which were written four passages of Scripture, Ex. 13:2-10, 11-17; Deut. 6:4-9, 13-23, in an ink prepared for the purpose. They were then rolled up in a case of black calf-skin, which was attached to a stiffer piece of leather, having a thong one finger broad and one and a half cubits long. They were placed at the bend of the left arm. Those worn on the forehead were written on four strips of parchment, and put into four little cells within a square case on which a Hebrew character was written. The square had two thongs, on which Hebrew letters were inscribed. That phylacteries were used as amulets is certain, and was very natural. The expression 'they make broad their phylacteries,' Matt. 23:5, refers not so much to the phylactery itself, which seems to have been of prescribed breadth, as to the case in which the parchment was kept, which the Pharisees, among their other pretentious customs, . . . made as conspicuous as they could. It is said that the Pharisees wore them always, whereas the common people only used them at prayers."

—Smith, *A Dictionary of the Bible.*

synagogues: the recognized places of worship. For fuller account, see Hastings's *Dictionary of the Bible.*

mint: a common herb upon which the Jews were careful to tithe.

anise: a familiar plant in Palestine, used in cooking.

cummin: the seed of a plant, used as a flavor.

cleanse first the inside of the cup: Winston Churchill's *The Inside of the Cup* takes its name from this allusion of Jesus.

What command does Jesus lay down regarding obedience to the Pharisaic law? Is this in accord with his general principles? Illustrate. Develop the following statement of Jesus, and show how it is consistent with his former teachings and conduct: "But he that is greatest among you shall be your servant." What forces are there in modern life which emphasize this ideal of service? How does Jesus view the forms and ceremonies of the temple? Do you feel any increase in emotion or fervor in the last accounts? What is the tone of the last paragraph? What does it show as to the dynamic power of Jesus's motive?

153. The Last Supper

Suggestive Readings:

Tennyson, *The Holy Grail.*
Lowell, *The Vision of Sir Launfal.*

Every student should be very familiar with Leonardo da Vinci's great painting, *The Last Supper.*

154. In the Garden of Gethsemane

Suggestive Readings:

Lanier, *A Ballad of Trees and the Master.*
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. iv, Mizpah and the Mount of Olives.

> "I have not climbed to Olivet,
> Nor laid me where my Saviour lay,
> And left his trace of tears as yet
> By angel eyes unwept away;
> Nor watched, at midnight's solemn time,
> The garden where his prayer and groan,
> Wrung by his sorrow and our crime,
> Rose to One listening ear alone."
>
> —From WHITTIER'S *The Holy Land* (Lamartine).

155. The Betrayal and Arrest

Suggestive Readings:

Cowper, *Poems,* Jesus Hasting to Suffer.
Buchanan, *The Ballad of Judas Iscariot* (may be found in Stedman's *Victorian Anthology*).

156. Peter's Denial of Jesus

Suggestive Readings:

Browning, E. B., *Poems,* The Look.
Poems, The Meaning.
Poems, The Two Sayings.

Rossetti, C. G., *St. Peter.*

"The Saviour looked on Peter. Ay, no word,
No gesture of reproach; the Heavens serene
Though heavy with armed justice; did not lean
Their thunders that way: the forsaken Lord
Looked only, on the traitor. None record
What that look was, none guess; for those who have seen
Wronged lovers loving through a death-pang keen,
Or pale-cheeked martyrs smiling to a sword,
Have missed Jehovah at the judgment-call.
And Peter, from the height of blasphemy—
'I never knew this man'—did quail and fall
As knowing straight *that God;* and turned free
And went out speechless from the face of all,
And filled the silence, weeping bitterly."

—E. B. Browning, *The Look.*

159. The Crucifixion

Suggestive Readings:

Milton, *Paradise Lost,* Book XII, ll. 386-419.
Whittier, *Poems,* The Crucifixion.
Browning, E. B., *The Dead Pan,* xxvii-xxviii.
Le Gallienne, Richard, *The Second Crucifixion.*
Lyttelton, Lucy, Simon the Cyrenean (may be found in *The Book of Modern British Verse*).

Jerusalem:

"And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone."

—From Whittier's *Palestine.*

160. The Burial

Suggestive Readings:

Browning, E. B., *Poems,* The Burial.
Van Dyke, Henry, *Out-of-doors in the Holy Land,* chap. vi, The Temple and the Sepulchre.

162. The Resurrection Morning

Suggestive Readings:

Milton, Paradise Lost, Book XII, ll. 419-435.
Browning, *Easter-Day.*
Lanier, *Poems,* The Crystal.
Poems, Resurrection.
Clough, Arthur H., *Easter Day.*
Rossetti, C. G., *Poems,* An Easter Carol.
Whittier, *Poems,* An Easter Flower Gift.
Poems, Our Master.
The Resurrection, (Manly, Specimens of Pre-Shakespearean *Drama,* vol. i.).

> "But Easter-Day breaks! But
> Christ rises! Mercy every way
> Is infinite,—but who can say?"
>
> —Browning, *Easter-Day.*

163. The Appearance at the Sea of Tiberias

Suggestive Readings:

Cowper, *Poems,* Lovest thou me?
Browning, *A Death in the Desert.*
Faber, Frederick, Hark, Hark my Soul!

> "And that brave weather-battered Peter,
> Whose stout faith only stood completer
> For buffets, sinning to be pardoned,
> As, more his hands hauled nets, they hardened,—"
>
> —Browning, *Christmas-Eve.*

PART VIII

ORATORY

The literary construction of the Bible oratory is of the highest type of rhetoric. Singleness of purpose, sure advance of idea to a definite conclusion, masterful clinching of point, and calm persuasiveness are the chief characteristics of the literature found in this section. The orations of the Old Testament do not show the comprehension of logical arrangement so typical of Paul's addresses. Paul realized the importance of establishing a point of contact, of winning his audience, of drawing them to him by powerful appeals, of making them respond to his plea. The simplicity and earnestness of all the Bible literature is nowhere more pronounced than in the oration. Daniel Webster, our great American orator, said, "I have learned vigor of thought and purity of diction from the Bible." The dynamic quality of an oration is determined by its effect upon the readers. How powerful were the reactions to Paul's stirring addresses! After Paul's oration at Antioch, the people begged "that these words might be spoken to them the next Sabbath." After the address on Mars Hill, "some mocked; but others said, 'We will hear thee concerning this yet again.'" And after the affectionate farewell to the Ephesians "they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word he had spoken, that they should behold his face no more."

164. The Farewell Address of Joshua

Suggestive Readings:

Lincoln, *Selected Writings,* Edited by A. B. Hart, The Second Inaugural Address (March 4, 1865).
Selected Writings, Last Public Address (April 11, 1865).
Selected Writings, What is Involved in This Contest (August 18, 1864).

Is this address argumentative or persuasive? What is the central thought of the speaker? What is evidently his position

towards the problem of *Job?* What is the conception of Jehovah? What lines interpret the feeling of the speaker? What is the historical situation? Compare with periods of reconstruction in our own country.

165. Amos's Warning to Israel

Suggestive Readings:

Kipling, *Poems,* Recessional.
Lowell, James Russell, *The Present Crisis.*
Bewer, Julius A., *The Literature of the Old Testament,* Amos and Hosea.

The prophet Amos is one of the most interesting, as well as one of the most obscure, of the prophets. Beginning his life as a shepherd, he later went among the country folk and denounced them for their selfish luxury and their heedlessness of Jehovah's commands. He stands forth as a most sincere man whose soul burned with anger against the wrongdoing of his people.

"The work of Amos was done about the middle of the eighth century B.C., in the midst of the great military successes and prosperity of Jeroboam II. But prosperity brought great moral evils in its train. The rich lived in luxury and vice. Their wealth was obtained through violence and robbery. The poor and needy were sold as slaves, and honesty in business was unknown. Justice was impossible for the poor because the judges were notoriously corrupt. The nation regarded its general prosperity as a mark of Jehovah's favor and of his approval of their corrupt lives and evil practices. It was in the midst of these conditions that Amos came from his home at Tekoa in Judea, appeared at the sanctuary in Bethel, and in burning words and striking imagery proclaimed to the wondering people that justice between man and man and between nation and nation is one of the divine foundations of society and that the people of Israel were doomed because justice was not to be found among them."

Armstrong, *How to Know the Bible,* p. 28.

What rhetorical devices does the speaker employ in this oration to produce the effect desired? Is the figure at the end of the second paragraph characteristic of the Old Testament or of the New Testament? What can you say of the diction? (Read Intro. p. xxxi.) What is the purpose of the direct discourse of Jehovah?

166. Paul's Address at Antioch of Pisidia

Suggestive Readings:

Lincoln, *Selected Writings,* Gettysburg Address.

Paphos: the capital of the Roman province of Cyprus. It is situated on the west coast of the island.

Perga: a city of Pamphylia, about twelve miles northeast of modern Attalia.

Pamphylia: a country on the south coast of Asia.

Antioch of Pisidia: a city of Phrygia near Pisidia. There were sixteen other cities by the name of Antioch.

that which is spoken in the prophets: Habakkuk i, 5.

OUTLINE

I. The coming of Jesus is in accord with God's dealings with Israel in the past.
   A. God delivered them from the land of Egypt.
   B. He gave them the inheritance of the land of Canaan.
   C. He established a kingdom when they asked for it.
   D. He fulfilled his promise to David in the birth of Jesus.

II. The rejection of Jesus by the rulers does not destroy his claim.
   A. John foretold the coming of Jesus.
   B. The condemnation of the rulers was not representative of the nation.
   C. The crucifixion was a fulfilment of prophecy.

III. "God raised him from the dead."
   A. The witnesses of the risen Jesus are still living.
   B. The resurrection was in accord with the promises of God.

IV. The Holy One did not experience corruption.

V. Jesus proclaims the remission of sins.

Study the above outline carefully. Note the effective use of transitions,—how one idea grows out of another. Express the theme of this oration in one sentence. Show how unity is secured.

167. Paul's Oration at the Areopagus

Suggestive Readings:

Browning, *Cleon.*
Clough, A. H., *Poems,* To the Unknown God.

as he beheld the city full of idols: lovers or art and beauty as the Athenians were, they naturally gave expression in their statues to their conceptions of the gods.

Epicurean and Stoic philosophers: see *Encyclopedia Britannica* under Epicurus and Stoics.

Areopagus: Mars Hill was situated west of the Athenian Acropolis. For its importance, read the article in the *Encyclopedia Britannica.*

that ye are very religious: a very fine compliment to the Athenians.

as certain even of your own poets have said: either Aratus in his poem *Phænomena* or Cleanthes in his *Hymn to Zeus.*

Make an outline of the argumuent of this oration similar to that above. How does Paul remove antagonism?

168. The Farewell Speech at Ephesus

Suggestive Readings:

Lincoln, *Selected Writings,* Edited by A. B. Hart, Last Public Address (April 11, 1865).
Selected Writings, To the Army of the Potomac (October 4, 1862).
Selected Writings, Second Inaugural Address, "With Malice Toward None, with Charity for All (March 4, 1865).

Miletus: the southernmost colony of the Ionian confederacy of Asia Minor.

Ephesus: an important city on the chief highway from Rome to Asia, also capital of the Roman province of Asia.

these hands ministered unto my necessities: Paul's trade for some time was that of tent-maker.

Compare this speech with Joshua's farewell address.

169. Paul's Defence from the Castle Steps

Suggestive Readings:

The Conversion of St. Paul (Manly, *Specimens of Pre-Shakespearean Drama,* vol. i.).
Beecher, Henry Ward, *The Liverpool Address.*
Baker, George P., Forms of Public Address, John Brown, Last Speech, at Charleston, West Virginia.

Tarsus of Cilicia: the capital of the Roman province of Cilicia in the southeast of Asia Minor.

this Way: referring to the Christian faith.

Stephen thy witness: for Stephen's remarkable defense and his unjust death, read Acts vii.

What is Paul's purpose in showing that he was "a Pharisee of the Pharisees" before his experience on the way to Damascus? What do you think is the reason for the outburst from the people? How does this speech differ from the others we have studied so far?

170. The Defence before Felix

After Paul's experience at Jerusalem, he was taken to Cæsarea by an armed guard to appear before the Roman governor, Felix, who, as Tacitus says, ruled "with the power of a tyrant in the temper of a slave." The date of the oration is about 58 A.D.

Tertullus: a trained lawyer.

The three accusations of Tertullus are:

1. that Paul is a mover of insurrections.
2. that Paul is a heretic,—a ringleader of the sect of the Nazarenes.
3. that Paul profaned the Temple.

How does Paul answer each accusation? What difference is there in the remarks of Tertullus and those of Paul concerning Felix? Explain the expression "a conscience void of offense."

171. The Defence before King Agrippa

After Paul made his plea before the Roman governor, he was kept in prison for two years. In the meantime, Felix was recalled, and Festus, a man of more ability, was appointed in his place. The crux of the whole situation lay in a consideration of the place of trial. Jerusalem, of course, meant certain death, and Paul constantly opposed the suggestion of his being tried there. Finally, when he was put to it, he appealed to Cæsar, the highest tribunal in the Roman empire. The occasion of the present plea is the visit of King Agrippa, the ruler of a small province, and his wife Bernice to the palace of Festus in Cæsarea. Festus, not daring to send Paul to Rome without sufficient provocation, was glad to have him appear before King Agrippa, whose royal station would be influential with the tyrannical Nero.

How does the subject matter of this oration compare with that delivered at Antioch of Pisidia? What arguments does Paul advance against the accusations of the Jews?

PART VIII

LETTERS

The letters of the Bible are revelations of the character of the early followers of Jesus. They are mostly interpretations of his life and teachings. Their essential quality is sincerity—the simple desire to tell the truth as honestly and vividly as possible. While there are many chapters of theological exposition, there are also many passages of fine spiritual fervor, to which the literary student will eagerly turn. Moreover, there are many personal allusions which bring out the humanity of the writer. These glimpses into the personality of the writer are attractive to every reader. The student who has always viewed Paul as a stern, unsympathetic preacher will see him in a different light after he has read the letters given in this section.

172. To the Romans: On Spiritual Service

Suggestive Readings:

Myers, F. W. H., *Saint Paul* (A good selection is given in Stedman's *Victorian Anthology*).

The Letters of William James, (to be selected by the instructor).

To whom is this letter addressed? Does it have a personal note? What is the theme of this portion of Paul's treatise? What influences of the teachings of Jesus do you find? What is the nature of Paul's analogy in the second paragraph? Is it similar to the figurative language of Jesus? Read The Sermon on the Mount, and compare it with the passage from the letter to the Romans. Which is the more complex? Explain Professor Gardiner's sentence in *The Bible as Literature:* "St. Paul's special mission was the translation of a gospel which had been first delivered in terms of Jewish and Oriental thought into terms of Greek and modern thought." (p. 186.) Note also the new diction that we meet in this letter.

173. To the Corinthians: On the Supremacy of Love

Suggestive Readings:

Rossetti, C. G., *Poems,* Love and Hope.
Browning, *Poems,* Reverie.
Matheson, George, "O Love that will not let me go."
Emerson, *Essays,* first series, Love.

What literary characteristics are there in this exaltation of love? Do you find any similarities in expression to the preceding letter? Is there any significance in the arrangement of the parallel elements? What devices does the writer employ in producing a coherent and unified whole? Is there any evidence of inter-relationship of ideas? What can you say of Paul's diction here; note such expressions as "sounding brass," "clanging symbol," etc. What about his comparisons and figures?

174. To the Corinthians: On Immortality

Suggestive Readings:

Plato, *Phædo* (Jowett's translation).
Cicero, *Tusculan Disputations,* On the Contempt of Death.
Browning, *Poems,* Prospice.
Bryant, *Poems,* Thanatopsis.
Stevenson, *Poems,* Requiem.
Arnold, Matthew, *Culture and Anarchy,* chap. iv, Hebraism and Hellenism..
Tennyson, *Poems,* Crossing the Bar.

State as briefly as you can Paul's argument for a life after death. What analogy does the writer employ to illustrate the immortality of the soul? Note the beginning word of each paragraph. What does it show as to the nature of the writing? Go through this excerpt from the letter to the Corinthians, and point out all the words, phrases, and clauses which insure coherence. What is the transition in idea between the paragraphs?

Read the following passages as carefully as you can, and compare the arguments with that of Paul:

"You look on sleep as an image of death, and you take that on you daily; and have you, then, any doubt that there is no sensation in death, when you see there is none in sleep, which is its near resemblance?

* * * *

"But let us, if indeed it should be our fate to know the time which is appointed by the Gods for us to die, prepare ourselves for it with a cheerful and grateful mind, thinking ourselves like men who are delivered from a jail, and released from their fetters, for the purpose of going back to our eternal habitation, which may be more emphatically called our own; or else to be divested of all sense and trouble. If, on the other hand, we should have no notice given us of this decree, yet let us culti-

vate such a disposition as to look on that formidable hour of death as happy for us, though shocking to our friends; and let us never imagine anything to be an evil which is an appointment of the immortal Gods, or of nature, the common parent of all. For it is not by hazard or without design that we have been born and situated as we have. On the contrary, beyond all doubt there is a certain power which consults the happiness of human nature; and this would neither have produced nor provided for a being which, after having gone through the labors of life, was to fall into eternal misery by death. Let us rather infer that we have a retreat and haven prepared for us, which I wish we could crowd all sail and arrive at; but though the winds should not serve, and we should be driven back, yet we shall to a certainty arrive at that point eventually, though somewhat later. But how can that be miserable for one which all must of necessity undergo?"

—CICERO, *The Tusculan Disputations,* tr. by C. D. Yonge, Book I, On the Contempt of Death.

"Yet once more consider the matter in this light: When the soul and the body are united, then nature orders the soul to rule and govern, and the body to obey and serve. . . . Does not the divine appear to you to be that which naturally orders and rules, and the mortal that which is subject and servant?

True.

And which does the soul resemble?

The soul resembles the divine, and the body the mortal,—there can be no doubt of that, Socrates.

Then reflect, Cebes: is not the conclusion of the whole matter this,—that the soul is in the very likeness of the divine, and immortal, and intelligible, and uniform, and indissoluble, and unchangeable: and the body is in the very likeness of the human, and mortal, and unintelligible, and multiform, and dissoluble, and changeable?

* * * *

And are we to suppose that the soul, which is invisible, in passing to the true Hades, which like her is invisible, and pure, and noble, and on her way to the good and wise God, . . . is blown away and perishes immediately on quitting the body, as the many say? That can never be, my dear Simmias and Cebes. The truth rather is, that the soul which is pure at departing

draws after her no bodily taint, having never voluntarily had connection with the body, which she is ever avoiding, herself gathered into herself (for such abstraction has been the study of her life). And what does this mean but that she has been a true disciple of philosophy, and has practiced how to die early? And is not philosophy the practice of death?

Certainly.

That soul, I say, herself invisible, departs to the invisible world,—to the divine and immortal and rational: thither arriving, she lives in bliss and is released from the error and folly of men, their fears and wild passions and all other human ills, and forever dwells, as they say of the initiated, in company with the gods? Is this not true, Cebes?"

—Plato, *Phædo, Jowett's translation.*

175. To the Galatians: On Fulfilling the Law of Christ

Suggestive Readings:

Emerson, *Essays,* first series, Compensation.
Baker, George P., *Forms of Public Address,* Horace Greeley to Abraham Lincoln, The Prayer of Twenty Millions.
Baker, George P., *Forms of Public Address,* G. W. Curtis, The Puritan Principle: Liberty under the Law.

Explain the following: "through which the world hath been crucified unto me" and "for I bear branded on my body the marks of Jesus." Read Romans xii. What similarity of ideas is there in the two passages? Explain the following sentence: "Bear ye one another's burdens, and so fulfil the law of Christ." Explain the following paragraph from Professor Gardiner's *The Bible as Literature* in the light of what you have read so far from Paul's letters:

"It is the dominance in these epistles of the New Testament of this whole new range of thought and mental action that makes the whole wisdom literature of the Old Testament seem by comparison so remote and so primitive. Two fields of literature could hardly be more different; and the difference is due to the difference in interests, in thought, and in outlook between two ages of the world. In a word, when we pass from *Proverbs* and *Job* to *St. John* and *Romans* and *Hebrews* we have passed from the world of Solomon to the world of Socrates."

176. To the Ephesians: On Spiritual Warfare

To whom is this letter written? What was the writer's relationship to these people? (Read the farewell oration to the

Ephesians.) What is apparently his attitude toward the people he is addressing? Illustrate. How does Paul feel about the unity of the followers of the new faith? (paragraph 2.) Call to mind some incident in the life of Jesus, or some saying of his, which shows the same point of view. Do you see any special significance in the quality that is applied to each piece of armor? Read some chapter from *Ecclesiastes* or *Proverbs* and compare the diction with that of *Ephesians.*

177. To Timothy: A Personal Letter

Suggestive Readings:

Lincoln, *Selected Writings,* To Eliza P. Gurney, The Purposes of the Almighty.

What is Paul's relationship to Timothy? Is he acquainted with the young man's family? Explain "the gift of God, which is in thee through the laying on of hands" and "the pattern of sound words which thou hast heard from me." From this letter and others, what do you infer as to the number and character of Paul's acquaintances? Locate Antioch, Iconium, and Lystra. What was Paul's experience in Rome? How far along was he in his career? Is the apostle lonely? Who is with him at the time of his writing? What distinctly letter-like touches are there in the last paragraph of the letter proper? How would you paraphrase the closing words?

178. To Philemon: Concerning a Runaway Slave

This letter is written to Philemon, a rich merchant of Colossæ, whom Paul met and won over to Christianity during his stay at Ephesus. The occasion of the letter is the running away of a domestic slave, Onesimus, who came in contact with Paul at Rome. Onesimus becomes a Christian, and Paul sends him back to his master from whom he has stolen goods. It is supposed that Apphia and Archippus, whom Paul salutes in his opening words, were the wife and son of Philemon.

Compare the salutation with that of the letter to Timothy; with that of John to "the elect lady;" and to Gaius. Is it a fixed form? What kind of a home was Philemon's? What was the nature of Paul's life at this time? What command of Jesus or Paul does this letter illustrate? What distinguishes this letter from the others you have studied so far? From Paul's attitude to Philemon and others of the "sect," what do you observe regarding the unity among the followers of Jesus, the Teacher of Judæa?

179. To the Hebrews: Heroes of the Faith

The author of the letter to the Hebrews is unknown. It is quite certain that it is not Paul. The style and structure are not his. This letter stands in vivid contrast to that of Paul to Philemon. *Philemon* with its familiar style, its letter-like character, and its secular interests is *personal; Hebrews* with its brilliant style, its symmetry, and its religious and theological interests is *general.* As a literary work, *Hebrews* is one of the most remarkable books of the Bible.

Abel offered unto God a more excellent sacrifice than Cain: Genesis iv, 1-16.

Enoch was translated: Genesis v, 21-24.

Noah . . . prepared an ark: Genesis vi, 9-22.

Abraham obeyed to go out unto a place: Genesis xii, 1-9 or *Narrative,* The Call of Abraham.

Sarah herself received power to conceive seed: Genesis xxi, 1-7.

Abraham offered up Isaac: Genesis xxii, 1-14.

Isaac blessed Jacob and Esau: Genesis xxvii.

Jacob blessed each of the sons of Joseph: Genesis xlviii, 8-22.

Joseph made mention of the departure of the children of Israel: Genesis 1, 24.

Moses was hid three months: Exodus ii, 1-10 or *Narrative,* The Birth of Moses.

Moses refused to be called the son of Pharaoh's daughter: Exodus ii, 11-15.

By faith they passed through the Red Sea: Exodus xiv, 15-25.

the walls of Jericho fell down: Joshua vi, 1-21.

Rahab the harlot perished not: Joshua vi, 22-25.

Gideon: Judges vi and vii.

Barak: Judges iv.

Samson and Jephthah . . . David and Samuel: See *Narrative.*

stopped the mouths of lions: Daniel vi, 4-28.

quenched the power of fire: Daniel iii, 13-30.

women received dead by resurrection: II Kings iv, 32-37.

Paraphrase the opening sentence. Acquaint yourself with the incident referred to in the life of each person mentioned. In what does the effectiveness of this excerpt from the general letter consist? How does the writer use all these examples of faith? What is the analogy in the last paragraph? Compare it with Jesus's method of illustrating an idea. How would you compare the illustrations of Paul and the writer of *Hebrews* with the Old Testament parable and fable and the parables of Jesus?

180. To the Elect Lady: A Lesson of Love

Suggestive Readings:

Lincoln, *Selected Writings,* To the Mother of Five Heroes (November 21, 1864).

Browning, *A Death in the Desert.*

"I saw the power; I see the Love, once weak,
Resume the Power: and in this word 'I see,'
Lo, there is recognized the Spirit of both
That moving o'er the spirit of man, unblinds
His eye and bids him look. These are, I see;
But ye, the children, his beloved ones too,
Ye need,—

* * *

For life, with all it yields of joy or woe,
And hope and fear,—believe the aged friend,—
Is just our chance o' the prize of learning love,
How love might be, hath been indeed, and is;
And that we hold thenceforth to the uttermost
Such prize despite the envy of the world,
And having gained truth, keep truth: that is all."

—Browning, *A Death in the Desert.*

181. To Gaius: A Note of Encouragement

What suggestions do you discover as to the personality of the writer of this letter to Gaius?

THEME SUBJECTS

1. The Creation: a Comparison of Paradise Lost, Book VII, and Genesis i.

2. Mythological Stories of the Creation (see Gayley's *Classic Myths,* Bulfinch's *Age of Fable,* and *Encyclopedia Britannica* under Babylonia).

3. Great Nomads in Myth and History (a comparison of Abraham with other great wanderers, such as Ulysses, Æneas, and perhaps the Pilgrim Fathers).

4. Joseph's Statesmanship.

5. Moses, the Statesman (among other referenes, read the essay in Lord's *Beacon Lights of History,* vol. ii).

6. The Ten Commandments and the Code of Hammurabi.

7. Jephthah's Daughter (a comparison with other great heroines in the Bible, in mythology, and in history).

8. Samson and Hercules.

9 The Place of Samuel in National Life.

10. Israel under the Judges.

11. The Story of Ruth and The Story of Esther (a comparative study).

12. Browning's *Saul* and the Bible Story (read also Byron's poems on Saul).

13. A Review of Hebrew History from the Creation to the Kingdom.

14. A Review of Hebrew History from the Kingdom to the Captivity.

15. A Review of Hebrew History from the Captivity to the Supremacy of Rome.

16. Dramatic Crises in The Story of Esther.

17. The Problem of Job (for advanced students).

18. The Drama of Job.

19. Descriptive Diction in Bible Poetry.

20. The Hebrew Poets' Attitude toward Nature (see esp. Hutton's *Literary Essays,* The Poetry of the Old Testament).

21. The Forms of Hebrew Poetry.

22. A Study of the Song of Solomon.

23. The Sayings of Marcus Aurelius, the *Proverbs,* and the Sayings of Jesus (see esp. Matthew Arnold's essay on Marcus Aurelius).

24. The Sayings of Epictetus, the *Imitation,* and the *Proverbs.*

25. The Place of the Prophet in National Life.

26. Figures of Speech in the Books of the Prophets.
27. The Contemporaries of Isaiah.
28. Samuel and Isaiah.
29. Amos and Isaiah.
30. Comparison of the Literary Style in Isaiah i-xxxix with the Style in Isaiah xl-lxvi.
31. The Personality of Isaiah in Chapters i-xxxix and the Personality of Isaiah in Chapters xl-lxvi.
32. Jeremiah, the Weeping Prophet.
33. Ezekiel (a study of his character and times).
34. The Visions of Ezekiel.
35. Hosea (life, contemporaries, etc.).
36. Joel (his life and times).
37. Amos, the Preacher.
38. The Short Story of Jonah.
39. Literary Characteristics of the Rhapsody.
40. The Gospel of Matthew: its Distinctive Characteristics.
41. The Gospel of Mark: its Distinctive Characteristics.
42. The Gospel of John, the Writer with an Aim.
43. John the Baptist.
44. Historical Setting of Jesus's Coming.
45. Legends of the Magi.
46. The Gospel of Mark and the Gospel of Luke (a literary contrast).
47. The Great Teachings of Jesus.
48. The Coming of Jesus into the Religious Life of Palestine.
49. Legends of the Holy Grail.
50. The Attitude of Jesus toward National Life.
51. The Pharisees and Sadducees.
52. Jesus's Method of Teaching.
53. The Purposes of the Gospel Writers.
54. Realism in the Bible Narrative.
55. Browning's Interpretation of Lazarus (read also Tennyson's allusion to Lazarus and Mary in *In Memoriam*).
56. Literary Characteristics of the Gospels.
57. The Contemporaries of Paul.
58. Paul, the Missionary Orator.
59. The Orations of the Prophets and the Orations of Paul.
60. The Missionary Journeys of Paul.
61. The Paragraph Structure in Genesis and in Corinthians.
62. Forms of Hebrew Government.
63. Development of a National Idea in Israel.
64. Types of Character in the Bible.

65. Literary Characteristics of Paul's Letters.
66. The Attitude of Jesus toward Children.
67. Peter and John: a Character Study.
68. Bible Friendships (David and Jonathan, Paul and Timothy; compare these friendships with those that are famous in classical and literary history).
69. The Element of Suspense in Bible Narrative.
70. The Bible Essay.
71. The Apocryphal Books.
72. Jesus and Confucius.
73. Jesus and Socrates.
74. Jesus and Buddha.
75. Jesus and Mohammed.
76. Greek Influences in the New Testament.
77. The History of the English Bible.
78. John Bunyan and the Bible.
79. Early Translations of the Bible.
80. Modern Versions of the Bible.
81. English Versions of the Bible.
82. The Bible and the Koran.
83. The Influence of the Bible upon Literary Themes.
84. The Influence of the Bible upon Modern Civilization.
85. The Influence of the Bible upon Painting.
86. The Influence of the Bible upon Music.
87. Great Women of the Bible.
88. The Standard of Womanhood in the Bible.
89. The Patriotism of the Hebrews.
90. Social Life in Ancient Israel.
91. Social Life in the Time of Jesus.
92. The Character and Importance of Law in Hebrew History.
93. Hebrew Holidays and Festivals.
94. Domestic Life in Ancient Israel.
95. The Trees of the Old Testament (their political, geographical, and symbolical significance; burial places; the fable of Jotham).
96. The Occupations of Bible Characters.
97. The Names of God in the Bible (see Hastings's *Dictionary of the Bible* or any other standard Bible dictionary, under *Jehovah*).
98. Foreign Deities in Ancient Israel.
99. The Importance of Dreams in Bible Literature.
100. Casting of Lots in the Bible (among others, note the cases of Haman, Jonah, Stephen, and Jesus. Look up the meaning of *Purim* and the significance of this famous feast).

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GLOSSARY

Aaron, âr′un, a teacher.
Abagtha, a-bag′tha, fortunate one (?).
Abanah, ab′a-na, stony.
Abel, ā′bel, vapor, transitoriness.
Abel-cheramim, ā′bel-ker′a-mim, meadow of vineyards.
Abijah, a-bī′jä, my father is Jehovah.
Abilene, a-bi-le′nē, land of meadows.
Abinadab, a-bin′a-dab, father of willingness.
Abinoam, a-bin′ō-am, father of pleasantness.
Abishai, ab′i-shī, father of a gift.
Abner, ab′nēr, father of light.
Abraham, ā′bra-ham, father of a multitude.
Abram, ā′bram, a high or exalted father.
Absalom, ab′sa-lom, father of peace.
Adalia, a-da-lī′a, a fire-god.
Adam, ad′am, red earth.
Adar, ā′dar, large.
Admatha, ad′ma-tha, given by the highest.
Adrammelech, a-dram′el-ek, splendor of the king.
Agagite, ā′gag-īt, a member of the house of Agag.
Agrippa, a-grip′a.
Ahab, ā′hab, uncle.
Ahasuerus, a-haz-ū-ē′rus (Xerxes), lion-king.
Ahaz, ā′haz, he has grasped.
Ahimaaz, a-hi-mā′az, brother of anger.
Ahithophel, a-hith′o-fel, brother of foolishness.
Ai, ā′ī, heap of ruins.
Alexander, al-eg-zan′dẽr, defender of men.
Amalek, am′a-lek, dweller in a valley.
Amittai, a-mit′ī, faithful or true.
Amminadab, a-min′a-dab, one of the prince's people.
Ammon, am′on, sons of renown.
Amorite, am′o-rīt, mountaineer.
Amos, ā′mos, burden.
Amoz, ā′moz, strong.
Ananias, an-a-nī′as, Jehovah has been gracious.
Anath, ā′nath, answer to prayer.

Annas, an′as, merciful or humble.
Antioch, an′ti-ok.
Apphia, af′i-a, fruitful.
Aquila, ak′wi-la, an eagle.
Arabah, ar′a-ba, burnt up.
Arabia, a-rā′bi-a, desert, barren place.
Ararat, ar′a-rat, high or holy ground.
Archelaus, är-kĕ-lā′us, prince of the people.
Archippus, är-kip′us, master of the horse.
Areopagus, ar′ĕ-op′-a-gus, Mars Hill.
Aridai, ar′i-dī, the strong.
Aridatha, ar-i-dā′tha.
Arimathæa, ar-i-ma-thē′a, heights.
Arisai, ar′i-sai, lion-like.
Aristarchus, ar-is-tär′kus, best ruler.
Aroer, a-rō′ẽr, ruins.
Arpad, är′pad, strong city.
Arvad, är′vad, wandering.
Asaph, ā′saf, collector of the people.
Asenath, as′ĕ-nath, worshipper of Neith.
Ashdod, ash′dod, a stronghold.
Asherim, ash′er-im.
Ashkelon, ash′ke-lon, migration.
Asia, ā′shi-a, orient.
Aspatha, as-pā′tha, given by a sacred horse.
Asshur, ash′o͝or.
Assyria, a-sir′i-a, the land named from Asshur.
Athens, ath′enz, city of Athene.
Azekah, a-zē′ka, dug over.

Baal, bā′al, lord.
Babylon, bab′i-lon, gate of God.
Baladan, bal′a-dan, he (*i.e.*, Merodach) has given a son.
Balak, bā′lak, devastator.
Barabbas, ba-rab′as, son of the father.
Barachiah, bar-a-kī′a.
Barak, bā′rak, lightning flash.
Bashan, bā′shan, soft, fertile land.
Beer-lahai-roi, bē-ẽr-la-hī′roi, well of the Living One that seeth me.
Beer-sheba, bē-ẽr-shē′ba, well of the oath.
Belshazzar, bel-shaz′ar, prince of Bel.
Belteshazzar, bel-tĕ-shaz′ar, favored by Bel.
Benjamin, ben′ja-min, son of the right hand.
Berodach-baladan, bĕ-rō′dak-bal′a-dan, worshipper of Baal.
Bethany, beth′a-ni, house of poverty.
Bethel, beth′el, house of God.
Bether, bē′thẽr, depth.
Bethlehem, beth′lĕ-hem, house of bread.

Bethlehem-judah, beth'lĕ-hem-jo͞o'da.
Bethphage, beth'fāj, place of young figs.
Bethsaida, beth-sā'i-da, house of fishing.
Bethuel, be-thū'el, dweller in God.
Bigtha, big'tha, gift of God.
Bildad, bil'dad, son of contention.
Bilhah, bil'ha, timid, bashful.
Biztha, biz'tha, bound (?).
Boaz, bō'az, fleetness.

Cæsar Augustus, sē'zar ô-gus'tus.
Caiaphas, kā'a-fas, depression.
Cain, kān, possession.
Cana, kā'na, place of reeds.
Canaan, kā'nan, lowland.
Canneh, kan'e, fortress of Anu.
Capernaum, ka-pēr'na-um, village of Nahum.
Carcas, kär'kas, severe.
Carpus, kär'pus, fruit.
Carshena, kar-shē'na, illustrious.
Cephas, sē'fas, a rock.
Chaldeans, kal-dē'anz.
Chilion, kil'i-on, pining, wasting away.
Chilmad, kil'mad, enclosure.
Chorazin, kŏ-rā'zin.
Chronicles, kron'i-k'ls, the words of the day.
Cilicia, si-lish'i-a, the land of Celix.
Claudia, klô'di-a, lame.
Colossians, kŏ-losh'ans.
Corinth, kor'inth, ornament.
Crescens, kres'enz, increasing.
Cush, kush, black.
Cushan, kū'shan, blackness.
Cyrene, si-re'ne, wall.

Dagon, dā'gon, a fish.
Dalmatia, dal-mā'shi-a, deceitful.
Dalphon, dal'fon, swift, crafty.
Damascus, da-mas'kus.
Dan, dan, a judge.
Daniel, dan'yel, God is my judge.
Darius, da-rī'us, commander.
David, dā'vid, well-beloved.
Deborah, deb'ŏ-ra, a bee.
Dedan, dē'dan, low country.
Delilah, dĕ-lī'la, dainty one.
Demas, dē'mas, governor of the people.
Demetrius, dĕ-mē'tri-us, belonging to Ceres.
Deuteronomy, dū-tĕr-on'ŏ-mi, second law.
Didymus, did'i-mus, twin.
Diotrephes, dī-ot're-fēz, nourished by Jove.
Dothan, dō'than, two wells.

Ecclesiastes, e-klē-zi-as'tēz, member of assembly.

Eden, ē′d'n, delight, pleasure.
Edom, ē′dum, red.
Egypt, ē′jipt, land of the Copts.
Ekron, ek′ron, torn up by the roots.
Elah, ē′la, valley of the terebinth.
Eli, ē′lī, elevation.
Eliab, ē-lī′ab, God is my father.
Eliakim, ē-lī′a-kim, God establishes.
Elijah, ē-lī′ja, Jehovah is my God.
Elimelech, ē-lim′e-lek, my God is king.
Eliphaz, el′i-faz, God is his strength.
Elisabeth, ē-liz′a-beth, the oath of God.
Elisha, ē-lī′sha, God is salvation.
En-eglaim, en-eg′lā-im, fountain of the two calves.
Engedi, en′ge-dī, fountain of the kid.
En-hakkore, en-hak′ō-rē, spring of the partridge.
Enoch, ē′nok, dedicated.
Epaphras, ep′a-fras, lovely.
Ephah, e′fa, darkness, gloom.
Ephes-dammim, ē-fes-dam′im, boundary of blood.
Ephesians, e-fē′zhans.
Ephesus, ef′ē-sus, desirable.
Ephraim, ē′fra-im, double fruitfulness.
Ephrathah, ef′ra-tha, fruitful.
Erastus, ē-ras′tus, beloved.
Esarhaddon, ē-sar-had′on, victor.
Esau, ē′sô, hairy.
Eshtaol, esh′tā-ol, a narrow pass.
Esther, es′tẽr, a star.
Etam, ē′tam, a place of ravenous creatures.
Ethiopia, ē-thi-ō′pi-a, burnt faces.
Eubulus, ū-bū′lus, of good counsel.
Eunice, ū-nī′sē, conquering well.
Euphrates, ū-frā′tēz, the good and abounding river.
Exodus, ek′sō-dus, the going out.
Ezekiel, ē-zē′ki-el, God strengthens.
Ezel, ē′zel, departure.
Ezra, ez′ra, help.

Felix, fē′liks, happy.
Festus, fes′tus, festival.

Gabriel, gā′bri-el, man of God.
Gadites, gad′īts, members of the tribe of Gad.
Gai, gā′ī.
Gaius, gā′yus, lord.
Galatia, ga-lā′shi-a, land of the Gauls.
Galilee, gal′i-lē, the circuit or district.
Gamaliel, ga-mā′li-el, recompense of God.
Gath, gath, a winepress.

Gaza, gā′za, strong.
Gebal, gē′bal, mountain.
Gehazi, gĕ-hā′zī, valley of vision.
Genesis, jen′e-sis, in the beginning.
Gennesaret, ge-nes′a-ret, princely gardens.
Gentiles, jen′tīlz, nations.
Gerasenes, ger′a-sēnz.
Geshur, gē′shur, a bridge.
Gibeon, gib′ē-un, hill city.
Gideon, gid′ē-un, he that hews or cuts down.
Gilboa, gil-bō′a, a bubbling spring.
Gilead, gil′ē-ad, rocky region.
Gilgal, gil′gal, circle.
Giloh, gī′lō, exile.
Gittites, git′īts, belonging to Gath.
Goliath, gō-lī′ath, splendor.
Goshen, gō′shen, frontier.
Gozan, gō′zan.

Habakkuk, ha-bak′uk, embrace.
Hadassah, ha-das′a, myrtle.
Hades, hā′dēz, not to be seen.
Haggai, hag′a-ī, festal.
Haman, hā′man, magnificent.
Hamath, hā′math, a defence.
Hammedatha, ham-ē-dā′tha, double.
Haran, hā′ran, a mountaineer.
Harbona, här-bō′na, donkey-driver.
Harsith, här′sith.
Hatach, hā′thak, verily.
Hazael, ha-zā′el, whom God sees.
Heber, hē′bẽr, associate.
Hebrews, hē′brōōz, descendants of Heber.
Hebron, hē′brun, league or confederacy.
Hegai, hē′gă-ī, eunuch.
Helbon, hel′bon, fertile.
Hena, hē′na, troubling.
Hermogenes, hẽr-moj′e-nēz, born of Hermes.
Hermons, hûr′mons, lofty.
Herod, her′ud, hero-like.
Herodians, hẽ-rō′di-anz.
Hezekiah, hez-ē-kī′a, Jehovah has strengthened.
Hezron, hez′ron, surrounded by a wall.
Hilkiah, hil-kī′a, Jehovah is my portion.
Hinnom, hin′om, lamentation.
Hiram, hī′ram, noble.
Hittites, hit′īts, descendants of Heth.
Horeb, hō′reb, desert.
Hosanna, hō-zan′a, save now.
Hosea, hō-zē′a, salvation.
Hymenæus, hī-men-ē′us, belonging to marriage.

Isaac, ī′zak, laughter.
Isaiah, ī-zā′ya, Jehovah saves.
Iscariot, is-kar′i-ot (*See* Judas Iscariot).

Ishmaelites, ish′mă-el-īts, descendants of Ishmael.
Israel, iz′rā-el, the prince that prevails with God.
Issachar, is′a-kär, reward.
Ittai, it′ā-ī, with the Lord.
Ituræa, it-ū-rē′a, land of Jether.
Ivvah, iv′a, overturning.

Jabesh-gilead, jā′besh-gil′ē-ad, dry.
Jacob, jā′kub, deceiver or supplanter.
Jael, jā′el, a mountain goat.
Jair, jā′ēr, he enlightens.
Javan, jā′van, clay.
Jeconiah, jek-ō-nī′a, whom Jehovah establishes.
Jehoiakim, jē-hoi′a-kim, whom Jehovah has appointed.
Jehoshaphat, jē-hosh′a-fat, whom Jehovah judges.
Jehovah, jē-hō′va, the eternal one.
Jehu, jē′hū, he that is.
Jephthah, jef′tha, whom God sets free.
Jeremiah, jer-ē-mī′a, Jehovah hurls.
Jericho, jer′i-kō, place of fragrance.
Jerusalem, je-rōō′sa-lem, the habitation of peace.
Jesse, jes′ē, wealthy.
Jesus Christ, jē′zus Krīst, anointed saviour.
Jews, jūz, inhabitants of Judæa.
Jezebel, jez′ē-bel, chaste.
Joab, jō′ab, Jehovah is father.
Joah, jō′a, Jehovah is brother.
Joanna, jō-an′a, gift of God.
Job, jōb, object of enmity.
Joel, jō′el, Jehovah is God.
John, jon.
Jonah, jō′na, dove.
Jonathan, jon′a-than, Jehovah has given.
Joppa, jop′a, beauty.
Jordan, jôr′dan, flowing downward.
Joseph, jō′zef, he will add.
Joshua, josh′ū-a, Jehovah is deliverance.
Judæa, jōō-dē′a, praised.
Judah, jōō′da, praised.
Judas Iscariot, jōō′das is-kar′-i-ot, Judas of Kerioth.

Kadesh, kā′desh, consecrated.
Kedar, kē′dar, dark-skinned.
Kenite, kē′nīt, smith.
Kish, kish, a bow.
Kishon, kī′shon, winding.
Kittim, kit′im.

Laban, lā′ban, to be white.
Lachish, lā′kish, invincible.
Lamentations, lam-en-tā′shunz.
Lazarus, laz′a-rus, God has helped.
Leah, lē′a, weary.

Lebanon, leb′a-non, the white mountain.
Lehi, lē′hi, jaw bone.
Levi, lē′vī, associated.
Leviticus, lĕ-vit′i-kus.
Libnah, lib′na, transparency.
Linus, lī′nus, a net.
Lois, lō′is, agreeable.
Lud, lud, strife.
Ludim, lū′dim, strife.
Luke, lo͞ok, light-giving.
Lysanias, lī-sā′ni-as, that drives away sorrow.
Lysias, lys′i-as.

Machir, mā′kir, sold.
Magdalene, mag′da-lēn.
Mahaneh-dan, mā′ha-ne-dan, camp of Dan.
Mahlon, mä′lon, invalid.
Malachi, mal′a-kī, my messenger.
Malchi-shua, mal-kī-sho͞o′a, king of help.
Manasseh, ma-nas′e, causing to forget.
Manoah, ma-nō′a, rest.
Mara, mā′ra, bitter.
Marsena, mär-sē′na, worthy.
Martha, mär′tha, mistress.
Mary, mā′ri, a tear.
Matthew, math′ū, gift of Jehovah.
Mazzaroth, maz′a-roth, the twelve signs.
Medes, mēdz, inhabitants of Media.
Media, mē′di-a, middle land.
Megiddo, mĕ-gid′ō, place of crowds.
Mehuman, mĕ-hū′man, faithful.
Memucan, mĕ-mū′kan, dignified.
Mene, Mene, Tekel, Upharsin, mē′nē, mē′nē, tē′kel, ū-fär′-sin (See *Notes*).
Meres, me′res, lofty.
Meroz, mē′roz, refuge.
Meshech, mē′shek, drawing out.
Mesopotamia, mes-ŏ-pŏ-tā′-mi-a, between the rivers.
Midian, mid′i-an, strife.
Milcah, mil′ka, a queen.
Miletus, mī-lē′tus.
Minnith, min′ith, allotment.
Mizar, mī′zär, small.
Mizpeh, miz′pe, outlook or watchtower.
Moab, mō′ab, progeny of a father.
Mordecai, môr′dĕ-kī, worshipper of Merodach.
Moreh, mō′re, hill of the teacher.
Moses, mō′zez, drawn from the water.

Naaman, nā′a-man, pleasantness.
Naamathite, nā′a-ma-thīt, a dweller in Naamah.

Nahor, nā′hor, snorting.
Nahshon, nā′shon, enchanter.
Nahum, nā′hum, consolation.
Naioth, nā′yoth, habitations.
Naomi, nā′ō-mi, my delight.
Naphtali, naf′ta-lī, mighty wrestlings.
Nathan, nā′than, a giver.
Nathanael, na-than′ā-el, God has given.
Nazarene, naz-a-rēn′, inhabitant of Nazareth.
Nazareth, naz′a-reth, the guarded one.
Nazirite, naz′i-rīt, a consecrated one.
Nebaioth, nē-bā′yoth, high places.
Nebuchadnezzar, neb-ū-kad-nez′ar, Nebo protects the crown.
Nebuchadrezzar, neb-ū-kad-rez′ar, Nebo protects the crown.
Nehemiah, nē-hē-mī′a, comforted of Jehovah.
Nile, nīl, black, dark.
Nimshi, nim′shī, rescued.
Nineveh, nin′ē-ve, dwelling of Ninus.
Nisan, nī′san, the month of flowers.
Nisroch, nis′rok, the great eagle.
Noah, nō′a, rest.
Nun, nun, fish.

Obadiah, ō-ba-dī′a, servant of Jehovah.
Obed, ō′bed, worshipper.
Olivet, ol′i-vet, place of olives.
On, on, city of the sun.
Onesimus, ō-nes′i-mus, profitable, helpful.
Onesiphorus, ō-nē-sif′ō-rus, profit bringer.
Ophir, ō′fēr, abundance.
Orion, ō-rī′on, the giant.
Orpah, ôr′pä, a gazelle.

Pamphylia, pam-fyl′i-a.
Paphos, pā′fos.
Paradise, par′a-dīs, pleasure ground.
Paran, pā′ran, place of caverns.
Paratha, pär-a′tha.
Parmashta, pär-mash′ta, superior.
Parshandatha, pär-shan-dā′tha, given by prayer.
Perez, pē′rez, breach.
Perga, per′ga.
Persia, pûr′sha, pure, splendid.
Peter, pē′tēr, a rock.
Pharaoh, fā′rō, the great house.
Pharisees, far′i-sēz, separated.
Pharpar, fär′par, swift.
Philemon, fi-lē′mon.
Philetus, fi-lē′tus, beloved.
Philip, fil′ip, lover of horses.
Philippians, fi-lip′i-anz.
Philistines, fi-lis′tinz, strangers.
Phygelus, fī-jē′lus, fugitive.

Pilate, Pontius, pī′lăt pon′shi-us, armed with a spear.
Pisidia, pī-sid′i-a.
Pleiades, plī′a-dēz or plē′ya-dēz.
Pontius Pilate (*See* Pilate).
Potiphar, pot′i-far, belonging to the sun.
Poti-phera, po-tif′e-ra, the one given of the sun-god.
Prisca, pris′ka, ancient.
Psalms, sämz, praises.
Pudens, pū′denz, bashful, modest.
Pur, pûr.
Purim, pū′rim, lots.

Quirinius, kwi-rin′i-us.

Raamah, rā′a-ma, horse's mane.
Rabbi, rab′ī, my great master.
Rab-saris, rab′sa-ris, chief of the chamberlains.
Rabshakeh, rab′sha-ke, chief of the captains.
Raca, rā′ka, vain or worthless fellow.
Rachel, rā′chel, ewe.
Rahab, rā′hab, broad, wide.
Ram, ram, high or exalted.
Ramah, rā′ma, a hill.
Rameses, ram′ĕ-sēz, child of the sun.
Rebekah, rĕ-bek′a, ensnarer.
Rephaim, ref′ā-im, a terrible one.
Reuben, rōō′ben, behold a son.
Rezeph, rē′zef, a hot stone.
Rimmon, rim′on, pomegranate.
Ruth, rōōth, comrade, companion.

Sadducees, sad′ū-sez, followers of Zadok.
Salmon, sal′mon, investiture.
Samaria, sa-mā′ri-a, watch mountain.
Samaritan, sa-mar′i-tan.
Samson, sam′sun, little sun.
Samuel, sam′ū-el, name of God.
Sarah, sā′ra, princess.
Sarai, sā′rī, she that strives.
Satan, sā′tan, adversary.
Saul, sôl, desired.
Seir, sē′ir, hairy, shaggy.
Senir, sē′nir.
Sennacherib, se-nak′ĕr-ib, the moon-god Sin has increased the brothers.
Sepharvaim, sef-är-vā′im.
Shaaraim, shā-a-rā′im, two gates.
Shaashgaz, shā-ash′gaz, one anxious to learn.
Shamgar, sham′gär.
Shammah, sham′a.
Shaphat, shā′fat.
Sharezer, sha-rē′zēr, protect the king.
Sharon, shâr′un, the plain.
Sheba, shē′ba, an oath.
Shebnah, sheb′na, steward of the house.
Shechem, shē′kem, shoulder.

Sheol, shē′ōl, abode of the dead.
Shethar, shē′thär, joy.
Shigionath, shig-i-ō′nath.
Shihor, shī′hôr.
Shimei, shim′ē-ī, my fame.
Shittim, shit′im, the acacias.
Shuhite, shōō′hīt.
Shushan, shōō′shan, divine grove.
Sidon, sī′don, fishing.
Simeon, sim′ē-on, to hear.
Simon, sī′mon, a hearing.
Sinai, sī′nī, thorny.
Sirion, sir′i-on, body armor or breastplate.
Sisera, sis′ēr-a, battle array.
Sivan, sī′van, bright.
Socoh, sō′kō, branches.
Sodom, sod′um, burning.
Solomon, sol′ō-mun, peaceful.
Sorek, sō′rek, the valley of the choice vine.
Stephen, stē′v'n, crown.
Syria, sir′i-a.

Taanach, tā′a-nak, sandy soil.
Tamar, tā′mar, palm tree.
Tarshish, tär′shish, established.
Tarsus, tär′sus.
Tartan, tär′tan, commander-in-chief.
Tebeth, te-beth′, the cold month.
Tekel (*See* Mene, Mene, Tekel, Upharsin).
Telassar, tē-las′ar, Assyrian hill.
Teman, tē′man, the south.
Teresh, tē′resh, firm.
Tertullus, ter-tul′us, diminutive of "third."
Thessalonians, thes-a-lō′ni-anz.
Thessalonica, thes-a-lô-nī′ka, (modern Saloniki) named after daughter of Philip II.
Tiberias, tī-bē′ri-as, named in honor of the emperor.
Timnah, tim′na, allotted portion.
Timothy, tim′ō-thi.
Tirhakah, tēr-hā′ka, exalted (?).
Titus, tī′tus.
Togarmah, tō-gär′ma, Armenian tribe (?).
Topheth, tō′feth, place of burning.
Trachonitis, trak-ō-nī′tis, a rugged stony tract.
Troas, trō′as.
Trophimus, trof′i-mus, nutritious.
Tubal, tū′bal.
Tychicus, tik′i-kus, chance.
Tyre, tīr, a rock.

Upharsin (*See* Mene, Mene, Tekel, Upharsin).
Uriah, ů-rī′a, my light is Jehovah.

Vaizatha, vī′za-tha, given of the best one.

Vashti, vash′tī, beautiful woman.
Vedan, vē′dan.

Zacchaeus, za-kē′us, pure.
Zacharias, zak-a-rī′as, remembered by Jehovah.
Zadok, zā′dok, righteous.
Zaphenath-paneah, zaf-ē′nath-pa-nē′a, the chief steward of the realm.
Zebedee, zeb′ĕ-dē, my gift.
Zebulun, zeb′ū-lun, a habitation.
Zechariah, zek-a-rī′a, Jehovah remembers.
Zedekiah, zed-ĕ-kī′a, Jehovah is my righteousness.
Zephaniah, zef-a-nī′a, Jehovah hath treasured.
Zeresh, zē′resh, gold.
Zerubbabel, ze-rub′a-bel, born at Babel.
Zethar, zē′thär, conqueror.
Zilpah, zil′pa, drooping.
Zion, zī′on, ridge of a mountain.
Zophar, zō′far, to leap (?).
Zorah, zō′ra, a place of hornets.

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